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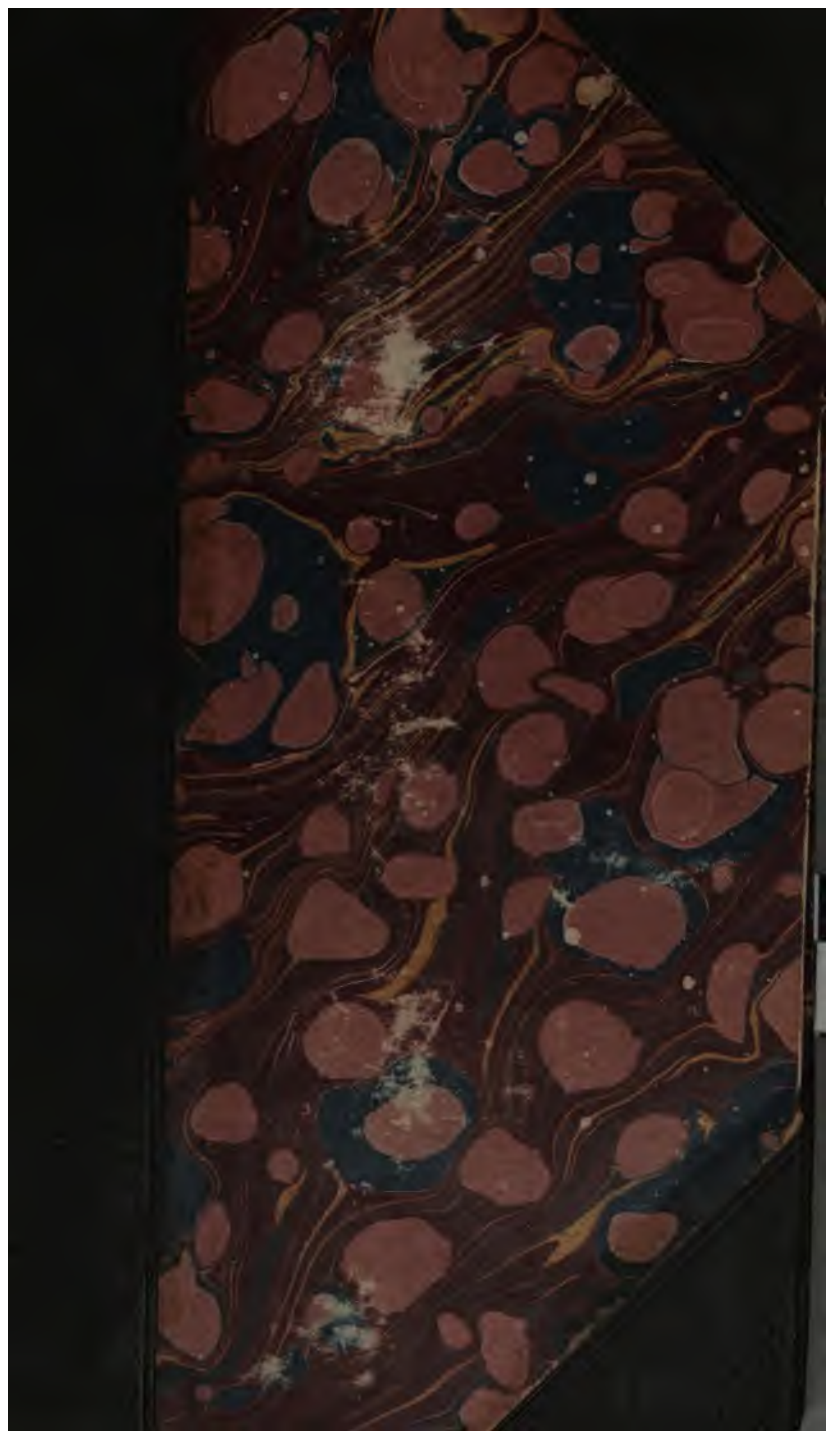
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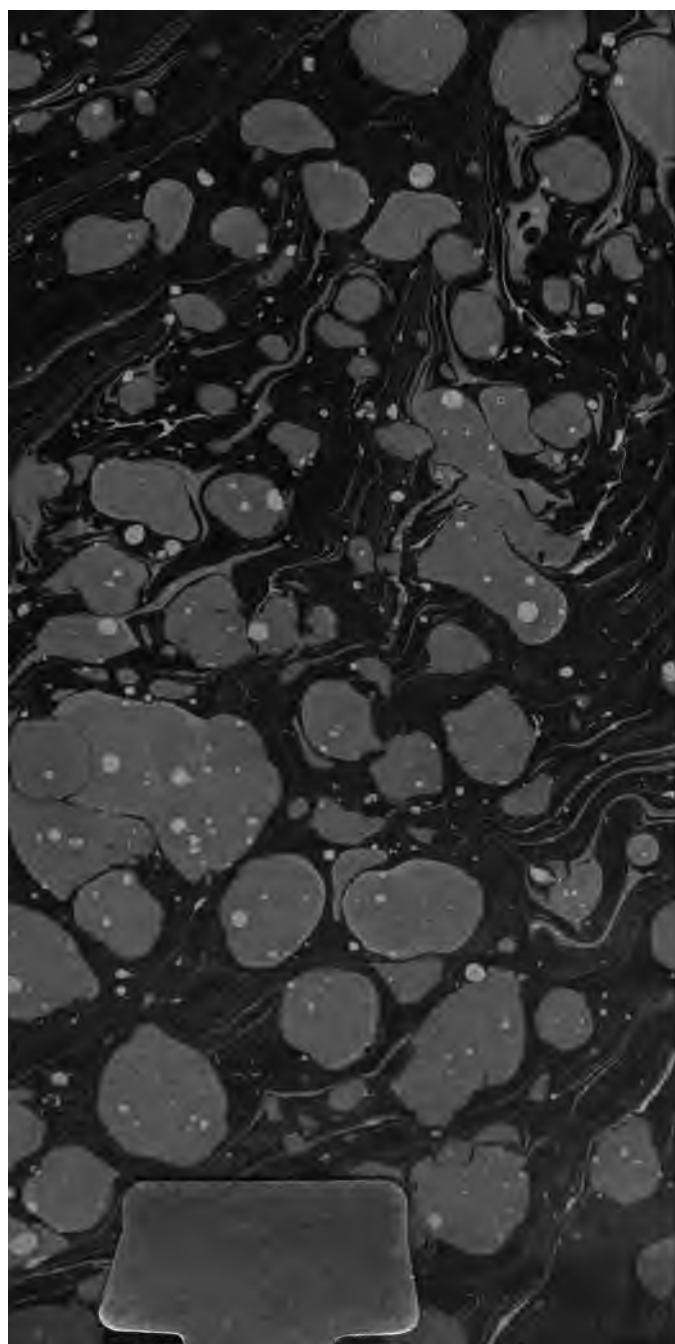
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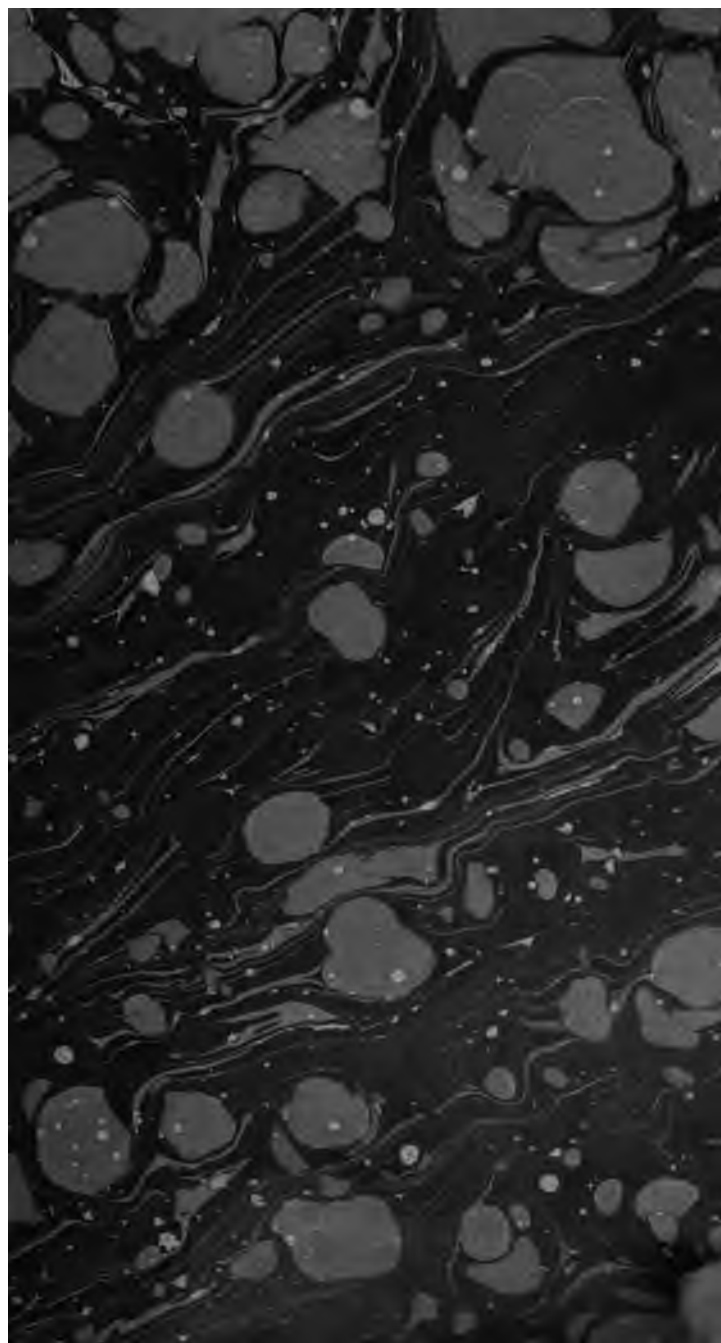
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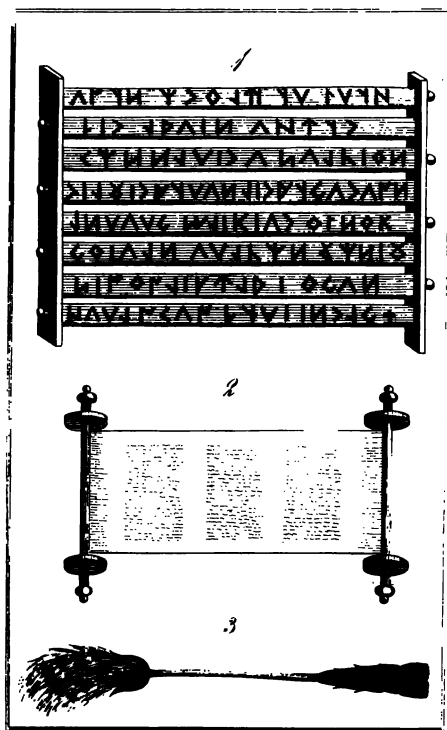
**AN INTRODUCTION**  
**TO THE**  
**LITERARY HISTORY OF THE BIBLE.**

**A**





# FRONTISPIECE.



1. Pithynon or Baritic Stuff, with a Specimen of the Baritic Writing.
2. Form of the M.S. Rolls, used in the Jewish Synagogues.
3. Papyrus or Egyptian Reed.

AN  
INTRODUCTION  
TO  
THE LITERARY HISTORY  
OF  
THE BIBLE.

BY JAMES TOWNLEY, D.D.,  
AUTHOR OF ILLUSTRATIONS OF BIBLICAL LITERATURE,  
&c. &c.

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Second Edition.  
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## P R E F A C E.

IN the year 1813 the present writer published a small work on the literary history of the Bible, which he entitled "*Biblical Anecdotes.*" Whilst the author was engaged in its compilation, Dr. (now Bishop) MARSH printed his "*Historical View of Translations of the Scriptures.*" This was succeeded in 1815, by "*An Historical Sketch of the Translation and Circulation of the Holy Scriptures,*" designed as a reply to the Bishop's pamphlet, by the Rev. Messrs. THOMSON and ORME, the Secretaries of the Perth Auxiliary British and Foreign Bible Society. Both of these works are replete with important information, but necessarily restricted in the range of their details by their controversial character. A literary history of the Bible, therefore, still appeared to be a *desideratum* in

English literature. This deficiency the present writer attempted to supply, by a work entitled "*Illustrations of Biblical Literature*;" exhibiting the history and fate of the Sacred Writings, from the earliest period to the present century, including Biographical Notices of Translators and other eminent Biblical Scholars, 3 vols. 8vo. To render the work more comprehensive and complete, the author added extended notices of prohibitory Edicts, Expurgatory Indexes, Codices Rescripti, Illuminated Manuscripts, Religious Dramas and Mysteries, the different Substances on which Writing had been successively inscribed, Alphabetical Characters, Superstitious Practices relative to the Bible, as Bibliomancy, &c.; and of curious ecclesiastical events connected with the history of the Sacred Volume.

How far the author succeeded in his attempt he cheerfully leaves to the decision of those Biblical scholars and critics most competent to judge of the difficulty and toil of such an undertaking: With the judgment of those who are the best informed to decide upon its design and execution, he has had every reason to be

satisfied.\* He may, however, observe, in accordance with the suggestions of several of his friends, that it is his intention, should his life and health be spared, to continue the work to the period when the Rev. JOHN OWEN commences his interesting History of the British and Foreign Bible Society, whenever another edition may be called for by the public, the former one being already nearly or entirely exhausted.

\* See the Introduction to the Critical Study of the Holy Scriptures, by Thomas Hartwell Horne, M. A. 4 vols. 8vo.—In this valuable work, which has justly been regarded as the most comprehensive in the English language, on subjects relating to the critical study and interpretation of the Sacred Writings; the author, at the close of his remarks on the Versions of Scripture, adds: “Besides the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. James Townley’s Illustrations of Biblical Literature,” &c. Vol. ii, p. 302.

See also Orme’s *Bibliotheca Biblica*; *Literary Gazette*; *Literary Chronicle*; *Eclectic Review*; *Congregational, Evangelical, Methodist, and Imperial Magazine*; *Dibdin’s Library Companion*; *Critica Biblica*, &c. &c. &c.

The present volume, which may be regarded as a second edition of the "*Biblical Anecdotes*," the writer offers as an introduction to his larger work; he has therefore endeavoured to render it worthy of the approbation it received on its first publication, by such corrections and additions, as, without materially augmenting the size of the volume, may increase its utility and interest.

J. T.

LONDON, *March* 20, 1828.

# INTRODUCTION

## TO THE

### LITERARY HISTORY OF THE BIBLE.



A DIVINE REVELATION is of the utmost importance to mankind, to discover to them their origin and destination, to acquaint them with the will of their Creator, to inform them of their duties, and to point them to the path of happiness and glory. The Author of their being has graciously favoured them with the Revelation they needed; and “holy men of God have spoken as they were moved by the Holy Ghost.” But not only have holy men *spoken* of the things of God, they have also *written* the *same* things under the *same* influence; for “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.” (2 Tim. iii. 16; 2 Pet. i. 21.)

The *first* instance of a Revelation committed to writing, is that of the *Decalogue*, or Ten Commandments, written on tables of stone, by the finger of God. (Exod. xxxi. 18.) This has been considered by many learned men, as the origin of Alphabetical Characters ; and whether we adopt this opinion or not, it is certain that the major part of the alphabets now in use, may be traced to the ancient Hebrew or Samaritan.\*

To the *Decalogue*, succeeded the *Ceremonial Law*, about 1490 years before the Christian æra, and more than 500 years earlier than the age of Homer, the most ancient of the Greek Poets.

The great Jewish Legislator was followed by various other Inspired Writers, Historical and Prophetical, who flourished at different periods, from the time of Moses to that of Malachi, whose important prophecies concluded the canon of the Old Testament, about 415, or, according to others, 480 years before the birth of our Lord and Saviour Jesus Christ.

The Jews call Malachi, *the Seal of the Prophets* ; and the Rabbins say, that from the time when the latter Prophets, Haggai, Zechariah, and

\* Goguet, *De l'Origine des Loix*, &c., Tom. 1, Liv. 2, p. 382.—Walton in *Bib. Polyg. Proleg.* 2.—*Essay upon Literature, or An Enquiry into the Antiquity and Original of Letters*, London, 1726, 8vo.

Malachi died, the Holy Spirit was taken away from Israel. The outpouring of the Spirit on the day of Pentecost afterwards, was therefore a full proof that the Mosaic dispensation was concluded, and that the new dispensation of the Messiah had restored the Prophetical Spirit according to the promise by Joel. (Chap. ii, verse 28.)

Contemporary with Malachi, or nearly so, was Ezra, the Scribe. (Ezra vii. 6.) He is allowed, by the universal consent of antiquity, to have been the restorer, collector, and publisher of the Canon of the Old Testament Scriptures, which had existed before only in separate parcels; and had suffered much from the ignorance and carelessness of transcribers. A manuscript copy of the Pentateuch, written on *calf skins*, was some time ago preserved in the Library of the Dominicans, at *Bologna in Italy*, with the following inscription in Hebrew: "This is the Roll of the Law, written by Ezra the Scribe, with his own hand, when the captivity returned under King Cyrus to Jerusalem, and built the second Temple, which was completed in forty-two years, and lasted four hundred and twenty years." It has been in the possession of the Christians from the time of *Aymericus* in the beginning of the fourteenth century. Dr. Kennicott, who doubts the fact of its being the *Autograph* of Ezra, nevertheless



considers it as very ancient, and, not less than nine hundred years old.\*

Ezra having collected together all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and divided them into three parts: *The Law*, *The Prophets*, and *The Cetubim*, or Hagiographa, that is, the Holy Writings. This division our Saviour himself notices, in Luke xxiv, 44, when he says, "These are the words which I spake unto you while I was yet with you, that all things might be fulfilled, which are written in the Law, and in the Prophets, and in the Psalms concerning me." By the Psalms, he there means the whole third part, called the Hagiographa; which, beginning with the Psalms, was for that reason then commonly called by that name.†

The five books of the Law are divided into fifty-four sections. One of these sections was read in the ancient Jewish synagogues every Sabbath-day. The number of these sections was fifty-four, because in their intercalated years (a month being then added) there were fifty-four Sabbaths. Till the time of the persecution of Antiochus

\* Kennicott's Dissertation on 1 Chron. xi, &c., p. 309.—  
Yeates's Collation of an Indian copy of Heb. Pentateuch, p. 23.  
—Prideaux's Connection, &c., vol. 2, p. 431.

† Prideaux's Connection, &c., vol. 2, p. 394.

Epiphanes, they read only the Law. But then being forbidden to read it any more, they substituted fifty-four sections out of the Prophets, the reading of which they ever afterwards continued. So that, when the reading of the Law was again restored by the Maccabees, the section which was read every Sabbath out of the Law served for their first lesson, and the section out of the Prophets for their second lesson. This was the practice in the time of the apostles; and therefore when Paul entered into the synagogue at Antioch in Pisidia, it is said that he stood up to preach, “after the reading of the *Law* and the *Prophets*.” (Acts xiii. 15.) These sections were divided into verses, which the Jews called *Pesukim*. This division was most likely invented by Ezra, for the sake of the Targumists, or Chaldee interpreters. For after the Hebrew language ceased to be the mother tongue of the Jews, and the Chaldee grew up into use amongst them instead of it, (as was the case after their return from the Babylonish captivity,) their usage was, in the public reading of the Law to the people, to read it to them, first in the original Hebrew, and then, by an interpreter, render it into the Chaldee language period by period. (Nehem. viii. 8.) The Christian practice of reading two lessons in the churches, one out of the Old Testament, and

another out of the New Testament, owes its rise to this custom of the Jews.

The *Targums* of the Jews thus originated in the necessity of translating the Scriptures into a language understood by the people. The word *Targum* signifies the translation of a book from one language into another, and is applied by the Jewish Rabbins to the translation of the sacred writings from Hebrew into any other language, as *Chaldee*, *Syriac*, *Persic*, or *Greek*. There are several Targums, but the two principal ones are those of Onkelos and Jonathan. The first by Onkelos, is a very literal translation of the five books of Moses into pure Chaldee, and was probably written prior to the Christian æra; the latter is also a paraphrastical translation of all the Prophets, and of several historical books, into pure Chaldee, but not so elegant as the former, nor written at so early a date.\*

The knowledge of the *Materials* upon which the Scriptures were first written, though not a point of essential importance, is more than a matter of mere curiosity,—it is useful for the

\* Dr. A. Clarke's Bibliog. Dict., vol. 6; and Succession of Sacred Literature, vol. 1, p. 48.—Townley's Illustrations, vol. 1, p. 55.—See also a Dissertation on Talmudical and Rabbinical Writings in Townley's Translation of Maimonides on the Laws of Moses, p. 26—28.

understanding of many passages in the sacred writings.

The writing of the *Decalogue*, or Ten Commandments, upon tablets or slabs of stone, has been already noticed. Hard substances, such as stones and metals, were generally used by the ancients for edicts and matters of public notoriety; hence the celebrated laws of the *Twelve Tables* among the Romans were so called, from being written or engraved on twelve slabs or tablets of brass, or ivory, or oak, and hung up for public inspection. The Laws, penal, civil, and ceremonial, among the Greeks, were engraven on triangular tables of *brass*, which were called *Cyrbes*; and Trithemius asserts, that the public monuments of France were anciently inscribed on *silver*. The ancient Chaldeans stamped or engraved inscriptions on *bricks*, some of which, brought from the real or supposed site of the ancient Babel or Babylon, are deposited in the British Museum. The Greek philosopher Cleanthes was accustomed to write the lectures of his master Zeno, on *shells* or *bones*. The Koran of Mohammed is said to have been recorded at first on palm leaves and the shoulder-bones of mutton, and kept in a domestic chest by one of his wives. (Gibbon's *Decline and Fall of the Roman Empire*, vol. ix, p. 268.)

Pliny (lib. 13, chap. 11) tells us that the most ancient writing was upon the leaves of the palm tree, and afterwards upon the inner bark of trees. This mode of writing is still common in the East. Dr. Francis Buchanan, in a most valuable essay "On the Religion and Literature of the Burmas," informs us that "in their more elegant books the *Burmas* write on sheets of ivory, or on very fine white palmira leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilded. On the palmira leaves the characters are in general of black enamel; and the ends of the leaves, and margins, are painted with flowers in various bright colours. In their more common books, the *Burmas*, with an iron style, engrave their writing on palmira leaves. A hole through both ends of each leaf, serves to connect the whole into a volume, by means of two strings, which also pass through the two wooden boards, that serve for binding. In the finer binding of these kinds of books, the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board, the two cords are by a *knot* or *jewel* secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the

upper leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the *Burmas* have the art to weave the title of the book.”\*

A beautifully written Oriental manuscript now lies before me. The characters are minute and neatly executed. They have been written or engraved so as to enter into the substance of the leaf. The ink is black. The whole is composed of distinct portions of leaf, forming long and narrow slips, the lines running parallel to each other from end to end of the leaf. Two holes are made in each leaf several inches asunder. A string passed through the holes at each end secures the whole; but the leaves, being written on both sides, must be untied before they can be read.

Father Simon, and Dr. Adam Clarke, suppose the former parts of the Scriptures to have been written in this manner, and that by some of the leaves, or portions of bark, &c., having been displaced, transpositions have occurred in some places in the Pentateuch.† But Dr. Kennicott conjectures, that the first manuscripts were upon

\* Asiatic Researches, vol. 6. p. 396. Lond. Edit.

† Simon Hist. Crit. du Vieux Testament. Liv. 1. c. 5.—  
Clarke's Commentary on Numb. ix. 1.

*Skins* sewed together, and that the transpositions were occasioned by the separation of the skins from each other.\* Mr. Yeates thinks it probable that the very Autograph of the Law, written by the hand of Moses, was upon prepared skins.† In Exodus xxvi. 14, we read that *rams' skins dyed red* made part of the covering for the tabernacle; and it is a singular circumstance, that in the year 1806, Dr. Claudius Buchanan obtained from one of the synagogues of the Black Jews,‡ in the interior of Malayala in India, a very ancient manuscript Roll, containing the major part of the Hebrew Scriptures, written upon *Goats' Skins*, mostly *dyed red*; and the Cabul Jews, who travel annually into the interior of China, remarked, that *in some Synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goats' skins, and dyed red.* Diodorus Siculus (Lib. 2. p. 84.) affirms, that the Persians of old wrote all their records on skins; and Herodotus, who flourished more than five hundred and fifty

\* Kennicott's Dissertations &c. Dissert. 2. p. 342.

† Yeates's "Collation" &c. p. 2.

‡ The *Black Jews* are those who have been settled in India from time immemorial, and are assimilated in colour to the Hindoos. The *White Jews* are of later settlement. (See Buchanan's "Christian Researches.")

years before the Christian æra, informs us (Lib. 5.) that sheep skins and goat skins were made use of in writing by the ancient Ionians.

Some of our Literary Journals have given the following description of a very valuable Hebrew manuscript of the Pentateuch, which has been recently (1828) presented to the London University by Mr. Herman Hurwitz; the accomplished translator of Jewish Apologues and Hebrew Tales:—"It contains 220 columns, written upon 47 skins. It was lately purchased from the heirs of a Mr. Samuel Chai Ricco, a descendant of a Jewish family that flourished in Italy some centuries ago, and gave birth to several learned men, whose works are still esteemed among the Jews. The form of the letters is evidently in the African and Spanish style; and the material on which it is written is African skin, peculiarly prepared, being the substance denominated *GEVIL* in Rabbinical Hebrew, and on which only, according to the Talmud and Maimonides, was the Law allowed to be written in ancient times. This circumstance proves the high antiquity of the manuscript; for almost all modern copies are written on *KELAF* or parchment. Mr. Hurwitz is of opinion, that it was written in the 11th or 12th century, if not earlier."

From Job xix, 24, it appears to have been usual in his day, to write or engrave upon plates



of *Lead*, which might easily be done with a *pen*, or *graver*, or *style* of *iron*, or other hard metal. Mountfaucon (*Antiq. Expliquée*, tom. 2, p. 378) assures us, that in 1699, he bought at Rome, a book entirely of lead, about 4 inches long by 3 inches wide. Not only the two pieces which formed the cover, but also all the leaves, in number six, the stick inserted into the rings, which held the leaves together, the hinges and the nails, were all of lead without exception. It contained Egyptian Gnostic figures, and unintelligible writing.\*

It was also an ancient practice, to write upon thin smooth planks or *Tables of Wood*. Pliny says, that table-books of wood were in use before the time of Homer. The Chinese, before the invention of paper, engraved with an iron tool upon thin boards, or upon bamboo; and in the ~~Sloanian~~ library at Oxford, are six specimens of *Cufic* or ancient Arabic writing, on boards about 2 feet in length, and 6 inches in depth.†

The original manner of writing among the ancient *Britons* was by cutting the letters with a knife upon sticks, which were most commonly squared, and sometimes formed into three sides; consequently a single stick contained either four or three lines. (See Ezekiel xxxvii. 16.) Several

\* Fragments to Calmet's Dict. by Taylor, No. 74.

† Encyc. Perth. "Writing." Vol. 23.

sticks, with writing upon them, were put together, forming a kind of frame which was called *Peithynen* or Elucidator, and was so constructed, that each stick might be turned for the facility of reading, the end of each running out alternately on both sides of the frame. This kind of writing has been called *bardic*, from its being adopted by the British *bards*. The following is the literal reading and translation of the curious specimen of bardic writing given in the *Frontispiece*, fig. 1.

Aryv y doeth yw pwyll :  
 Bid ezain alltud :  
 Cyvnewid a haelion :  
 Diengid rhywan eid rhygadarn :  
 Enwawg meiciad o'i voc :  
 Goiaen awel yn nghyving :  
 Hir oreistez i ogan :  
 Llawer car byw i Indeg.

#### TRANSLATION.


The weapon of the wise is reason.  
 Let the exile be moving.  
 Commerce with generous ones.  
 Let the very feeble run away; let the very  
     powerful proceed.  
 The swine-herd is proud of his swine.  
 A gale is almost ice in a narrow place.  
 Long penance to slander.  
 The frail Indeg has many living relations.\*

\* Davies's Celtic Researches, p. 271.—Fry's "Pantographia," p. 304—307.—See Plate, fig. 1.

A continuation of this mode of writing may be found in the *Runic* or Log Almanacks of the Northern States of Europe, in which the engraving on square pieces of wood, has been continued to so late a period as the 16th century. Two curious specimens of the old Runic Almanacks, are preserved in the Library belonging to Cheetham's Hospital in Manchester. A custom of similar origin is still retained at Pamber, near Basingstoke in Hampshire. The Court-leet, holden annually or that manor, is opened *sub dio*, in a small piece of ground called Lady-Mead. Thence an adjournment is made to a neighbouring public house. The proceedings of the court are recorded on a *piece of wood*, called a *Tally*, about 3 feet long, and  $1\frac{1}{2}$  inch square, furnished every year by the steward. One of these singular records was some years ago produced in evidence in a law-suit at Winchester! (Gent. Mag., vol. lxxx, p 308.) The mode of keeping accounts by *Tallies* or cleft pieces of wood, in which the notches are cut out from each piece conformably to the other, one part being kept by the creditor, the other by the debtor, continues to be practised in some parts of England. A *Tally* is given by the Exchequer to those who pay money there upon loans; and hence the origin of the term *Teller* or *tally-writer* of the Exchequer, and also of the phrase *to tally*, to fit, to suit, or answer

exactly.—Amongst the Lacedæmonians, the *Scytale Laconica* was a little round staff, which they made use of to write their secret letters ; this they did by first winding slips of parchment round the staff, and then writing upon them : These slips were then taken off and sent to the correspondent, who, by winding them round another staff of equal dimensions, was able to read the letter. In the Apocrypha, (2 Esdras xiv. 24, 37, 44,) we read of a considerable number, that is, 204 books being made of *box-wood*, and written upon in the open field by certain swift writers. Several of the prophets also probably wrote upon tablets of wood or some similar substance. (See Isa. xxx. 8 ; Hab. ii. 2.) Zacharias, the father of John the Baptist, when required to name his son, “ asked for a *writing-table*, and wrote, saying, His name is John.” (Luke i. 63.) The writing was at first upon the bare wood, but in later times, these tables were usually waxed over and written upon with an instrument called a *style*, sharp at one end for writing with, and broad at the other to erase any miswritten words. The style was formed of different materials, as iron, brass, gold, silver, or ivory. Cassianus the martyr was assassinated by his scholars with their iron styles.

The very old Egyptians used to write on *linen*, things which they designed should last. There



are pieces of writing of this kind in the British Museum, taken out of Egyptian mummies, and a similar book was found in a mummy by Mr. Denon, an engraved *fac simile* of which may be found in his Travels.\*

About the time that Alexander the Great built Alexandria in Egypt, the use of the *Papyrus* for writing on, was first found out in that country. The papyrus, in its proper signification, is a sort of flag or bulrush, growing in the marshes of Egypt near the River Nile.† When the outer skin is taken off, there are next several films or inner skins, one within another. These, when separated from the stalk, were laid on a table, and moistened with the glutinous waters of the Nile. They were afterwards pressed together, and dried in the sun. From this papyrus it is, that what we now make use of to write upon, is called *papyr* or paper, though of quite another nature from the ancient *papyrus*. Many of the manuscripts found in the ruins of Herculaneum are on this kind of Egyptian paper. Herculaneum was destroyed by an eruption of Vesuvius, in the year 79 of the Christian æra.

The invention of this Egyptian paper nearly superseded the use of every other material for

\* Clarke's Harmer's Observations, vol. 3, p. 132.

† See Plate, fig. 3.

writing upon, till Eumenes, King of Pergamus, substituted *Parchment* instead of papyrus, in emulation of Ptolemy, King of Egypt, whose library he was ambitious to excel by an invention, superior to papyrus. Most of the ancient manuscripts we now have, are written upon parchment or vellum.\* Josephus says, (*Antiq.*, book 12, chap. 2,) that the copy of the Law presented to Ptolemy, King of Egypt, was written upon parchment, in letters of gold.† But the invention of parchment did not entirely supersede the use of the Egyptian paper; thus Paul, when writing to Timothy, desires him to bring with him the *books*, but especially the *parchments*. (2 Tim. iv. 13.)

The *paper* in use at present is made of linen rags, and is comparatively a late discovery. No book has been found written on this paper, antecedent to A.D. 1270.

The ancient writings upon papyrus, or skins, &c., were glued or sewed together, and rolled up, generally on cylinders of wood, and called *rolls*, or *volumes*, from the Latin *volvendo*, to roll up. To this form of the ancient writings there are

\* Parchment is made of the skins of sheep; vellum, of the skins of calves.

† See Prideaux's *Connection*, &c., vol. 2, p. 581; and Calmet *Dissertation sur la Forme des Livres*, &c.

many references in Scripture. (Psalm xl. 7; Jer. xxxvi. 2; Ezek. ii. 9.) The literal rendering of Luke iv. 17, would be, "And *unrolling* the book he found the passage," &c., evidently attributing to our Lord the action of unrolling a book, and afterwards rolling it up again. Rev. vi. 14, also refers to this mode of rolling up the ancient writings. The Hebrew manuscripts are generally written in columns, and are unrolled and read from the right hand to the left.\*

The etymology of many words now in use amongst us, may be traced to these ancient modes of writing. Not to mention *Paper* from *Papyrus*, or *Volume* from *Volvendo*; the very word BIBLE, which means, by way of eminence, THE BOOK, is derived from the Greek word *Biblos*, or *Byblos*, a book, but which originally signified *the inner bark of a tree*. The word *Book* is also derived from the Saxon or Danish *Bag*, *Boc*, or *Bocce*, the Beech Tree, from tablets of that tree having been used for writing upon. Hence also the term *Leaf*, applied to a part of a book, and the use of the word *Style* for a person's manner of writing.

Soon after the time of Ezra, the celebrated Jewish critics, called MASORITES, or MAZORETES, began their criticisms and grammatical remarks upon the sacred text. They had their name from

\* See Plate, fig. 2.

the Hebrew word *Masar*, to deliver from one to another, because they professed to deliver the Scriptures to posterity, in the state of purity in which they were found previous to the Babylonish captivity. To this end, they not only numbered every verse, word, and letter, but even went so far as to ascertain how often *each letter* of the *alphabet* occurred in the *whole Bible*! Thus sacredly did they watch over their records, in order to prevent every species of corruption.

These Jewish critics were not a society, but a succession of men; and the *Masora* or Masoretical criticisms, the work of many critics and grammarians who lived at different periods from the time of Ezra, to about the year of Christ 1030, when the two famous Rabbins, Ben Asher and Ben Naphtali, flourished; since whose time all that has been done, is to copy after them without making any more corrections, or Masoretical criticisms. Many of the principal observations of these critics are translated and printed in Dr. Adam Clarke's valuable Commentary. "We may affect to smile," says this learned writer, in a Discourse preached in the Shetland Isles, "at the conscientious punctiliousness of these critics, but their work and its preservation are proofs of their deep persuasion that their Scriptures came from God; and that He who gave them had



taken care that they should be most scrupulously and sacredly preserved:" He adds the following important considerations relative to the preservation of the Hebrew Scriptures: "1. The Hebrew *character*, which is necessarily large and bold, was very proper for preservation. 2. The *materials* on which the text was written were the least likely to perish or to be decomposed.\* 3. The religious, not to say *superstitious care*, taken by the Jews of their manuscripts, prevented them in general from being damaged or lost. 4. The Jews themselves being preserved a *distinct people*, and by their *ordinances* and *rites* separated from all others, generally despised and often persecuted, were the more careful to perform their rites, and keep with sedulous care, the records that enjoined them. 5. Their being read every Sabbath, as well as on numerous *festivals* and *fasts*, in all their synagogues, in every place of their dispersion, prevented them from the danger of being *lost*, or ever becoming *scarce*: And indeed this is evident from the very *form* and *style* of

\* The author has previously remarked, that "prior to the invention of printing, the Hebrew Bible was carefully preserved among the Jews in manuscript, either on strong *vellum* or a *semi-tanned goat skin*, commonly called *basil leather*; both materials almost imperishable, if kept from fire and damp."—*Discourse, ut sup.*, p. 17.

*writing* in different parts of the world; for although there is an *essential form* that belongs to every letter, as there is in the alphabetical characters of all languages, yet the Jews in different nations had a peculiar *mode* of constructing that essential form, so that those who are conversant with Hebrew manuscripts can, almost at the first view, tell whether a manuscript be written by a *German, Spanish, or Italian Jew*, the former being in general *large, rough, and inclined to the left*; the others being *erect, full, and elegant*. The synagogues ever jealous over each other, lest any alterations, additions, or subtractions should be made, in any *jot or tittle*, or even in the *vowel points*, though of themselves not essential to the integrity of the language, have made positive rules to guard against these evils.\*

This is especially the case with the copies of the Sacred Writings, designed for their synagogues, it being a constant rule with them, that whatever is considered as corrupt, shall never be used, but shall be burnt or otherwise destroyed; a book of the Law, wanting but one letter, with one letter too much, or with an error in one single letter, written

\* Clarke's Succession of Sacred Literature, p. 46; and Commentary.—Waltoni Proleg. 8.—Prideaux, vol. 2, b. 5.—Simon Histoire Critique, lib. 1, c. 24.—Clarke's Discourse on God's Mercy, &c. London, 1827, 8vo.

with any thing but ink, or written on parchmen made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt; that no word shall be written, without a line first drawn on the parchment; no word written by heart, or without having been first pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are also settled rules for the length and breadth of each sheet of parchment, and for the space to be left between each letter, each word, and each section.\*

Those who have not seen the rolls used in the synagogues, can have no conception of the exquisite beauty, correctness, and equality of the writing. I have seen Hebrew manuscripts, the writing of which was equal to any Hebrew typography I ever saw for beauty and regularity.

The *first printed edition* of the whole of the Hebrew Scriptures was published at Soncini in Italy, in 1488, in folio. A part of the Hagiographa had been printed at Naples, the preceding

\* Butler's *Horæ Biblicæ*, vol. 1, p. 47.

year. Beside the various copies of the Hebrew Scriptures preserved by the Jews, the descendants of the old Samaritans, who reside at Naplose, the ancient Sichem, have also preserved copies in the ancient Hebrew, or *Samaritan character*, which are greatly esteemed amongst biblical critics. There is also a translation in the old *Cufic Samaritan* dialect, made in all probability prior to the Christian æra, and called the *Samaritan Version*.\*

The celebrated *Septuagint* or Greek version of the Old Testament was made in the reign of Ptolemy Philadelphus, King of Egypt, who reigned about 285 years before Christ. Ptolemy, who was a monarch of great liberality, and a munificent patron of learning, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the *Pentateuch*, or *Five Books of Moses*. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the *Samaritan* or old Hebrew character. It has generally obtained the

\* Kennicott's Dissertations, *passim*.—Waltoni Proleg. 11.  
—Clarke's (Dr. A.) Discourse on God's Mercy in giving a Revelation of his Will to Man. p. 20. Lond. 1827. 8vo.

name of the *Septuagint*, or version of the Seventy, from a tradition that 70 or 72 interpreters, were employed in this work by order of the Jewish High-priest and Sanhedrim, or great Council of the Jews; and who completed the translation in a singular and miraculous manner. But this traditionary and fabulous account is now exploded; and a more probable account is, that *five* learned and judicious men only, were engaged in the translation, which was afterwards examined, approved, and allowed as a faithful version, by the 70 or 72 elders who constituted the *Alexandrian Sanhedrim*. The other books of the Old Testament were done at different times, by different hands, as the necessity of the case demanded, or the Providence of God appointed; and being added to the books already translated, were comprehended with them in the general term *Septuagint* or *Septuagint Version*.\*

This version was used by the *Hellenist* Jews, that is, those who sojourned in the Grecian provinces and spoke the Greek language, from the time of its formation till about 100 years after

\* Hody De Bibliorum Textibus Originalibus, &c. Lib. 1. & 2.—Waltoni Proleg. a Dathe. Præfat. p. 46—51. & Proleg. 9.—Leusdeni Philologus Hebræo Mixtus. Dissert. 2, 3, 4.—Simon Hist. Critique du V. T. Liv. 2.—Dr. A. Clarke's Comment. Gen. Pref. p. 29.

the Incarnation of our Lord, when they began to disuse it, and formed another for themselves. For as this version grew into use among the Christians, it grew out of credit with the Jews, and they being pressed in many particulars urged against them out of this version by the Christians, resolved to make a new one that might better serve their purpose. The person who undertook this work, was AQUILA, a native of Sinope, a city of Pontus. He had been brought up a Heathen, but, becoming a Christian, was excommunicated for addicting himself to magic and judicial astrology; he then turned Jew, got himself admitted into the school of Rabbi Akiba, the most celebrated Jewish teacher of his day, and having made considerable proficiency in Hebrew, was thought sufficient for the translation, which he undertook, and published in the year of our Lord 128. The version of Aquila was followed about A. D. 184, by another Greek translation of the Old Testament by THEODOTION; and soon afterwards by a third, translated by SYMMACHUS a learned Samaritan.\*

By the translation of the Scriptures into Greek in the reign of Ptolemy, Divine Providence pre-

\* Prideaux's Connection, &c., vol. 3, part 2, b. 1.—Hody De Bib. Text. Orig. lib. iv. pp. 579—585.

pared the way for the preaching of the Gospel which was then approaching, facilitated the promulgation of it amongst many nations, by the instrumentality of the finest, most copious, and most correct language that was ever spoken, and which became common to all the countries conquered by Alexander.

The Psalms in the Common Prayer Book are according to the translation set forth in the latter part of King Henry VIII's reign. A very ancient and celebrated copy of the Septuagint, generally called the *Codex Alexandrinus*, or *Alexandrian manuscript*, is preserved at present in the British Museum. It was presented to King Charles I, by Sir Thomas Roe, from Cyrillus Lucaris, Patriarch of Constantinople. It is on parchment, in uncial, or capital letters, without distinction of chapters, or verses, or even of words; and, in a note subjoined to it by Cyrillus, it is said to have been written by Thecla, an Egyptian lady, soon after the council of Nice, in the fourth century; but some critics have decided it to be of a later date, though all agree that it is very ancient. A *fac simile* edition of it was published by Dr. Woide in 1786. Another most valuable manuscript, written about the same time, is preserved in the Vatican library at Rome, and is usually

called the *Codex Vaticanus*, or *Vatican manuscript*.

To this celebrated translation many of the Heathen Philosophers were indebted for their most correct notions of the being and perfections of GOD, as well as for their best and purest sentiments of moral duties.\*

In the year of the world 4000 or 4004, JESUS the CHRIST, that is, the MESSIAH, appeared amongst men, and became incarnate for us men, and for our salvation. To him be glory and dominion for ever and ever. Amen.

The Writers of the NEW TESTAMENT were the Apostles or Disciples of our Lord, or their contemporaries. They wrote under the inspiration of the Holy Spirit, at different periods from A.D. 41, when it is most probable that St. Matthew wrote his Gospel, to A.D. 95 or 96, when it is generally supposed St. John wrote the *Apocalypse*, or *Revelation*.

The following Synopsis of the times at which they wrote, will perhaps be acceptable, though perfect accuracy cannot be expected. It is taken from Dr. Adam Clarke's *Succession of Sacred Literature*, vol. 1, pp. 65, 99.

\* Gale's Court of the Gentiles, *passim*.—Ellis, On Knowledge of Divine Things.—Christie's Miscellanies, vol. 1.



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<i>Books in order of Time.</i>	<i>When written.</i>
	A. D.
Matthew, .....	41.
Epistle to the Galatians, .....	49.
1 Epistle to the Thessalonians, .....	51.
2 Epistle to the Thessalonians, .....	51.
Epistle to Titus, .....	56.
1 Epistle to the Corinthians, .....	57.
1 Epistle to Timothy, .....	57.
2 Epistle to the Corinthians, .....	58.
Epistle to the Romans, .....	58.
Luke, .....	60.
Epistle of James, .....	60.
1 Epistle of Peter, .....	60.
Epistle to the Ephesians, .....	between 62 and 65.
Epistle to the Colossians, .....	between 62 and 65.
Epistle to Philemon, .....	between 62 and 65.
Epistle to the Philippians, .....	between 62 and 65.
Acts of the Apostles, .....	63.
Mark, .....	64.
Epistle to the Hebrews, .....	64.
2 Epistle of Peter, .....	64.
Epistle of Jude, .....	between 64 and 70.
2 Epistle to Timothy, .....	66.
John's Gospel, .....	68 or 70.
1 Epistle of John, .....	70.
2 Epistle of John, .....	80.
3 Epistle of John, .....	80.
Revelation, .....	96 or 97.

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St. Matthew's Gospel, and the Epistle to the Hebrews, are generally believed to have been written at first in Hebrew or Syro-Chaldaic, and afterwards to have been translated into Greek, possibly by the Apostles themselves. The other parts of the New Testament were written in Greek originally.

The *Autographs* or original manuscripts of the New Testament, or at least some of them, were carefully preserved for many years amongst the ancient Christian churches; since Ignatius and Tertullian appeal to them in the first and second centuries, as does also Peter, an Alexandrian Bishop of the fourth century.\* But these original manuscripts have long been irrecoverably lost, and from hence has arisen the necessity of collecting and collating manuscripts of the original Greek, and of the different early versions: A measure pursued with much laudable industry and perseverance in modern times, and which has completely proved the general accuracy of our present copies.

Transcriptions were very early made of most of the writings of the New Testament, and circulated amongst the Christian churches, but were not regularly formed into a volume for a century

\* Michaelis' Introduction to N. T. by Marsh, vol. i, ch. 6, sect. 1.

or two; and so cautious were the first Christians not to receive any writings as *inspired* without the most indubitable evidence, that it was not till after a considerable lapse of time that the second Epistle of Peter, the second and third Epistles of John, the Epistle to the Hebrews, the Epistles of James and Jude, and the Revelation of St. John, were admitted into the Sacred Canon.\*

The *attachment* of the early Christians to the Word of God was exceedingly strong, and manifested itself in various ways, according to the circumstances and inclinations of different persons. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart. Most persons carried it about with them. Some washed their hands before they took it up to read. And many have been found buried with the Gospel lying on their breasts.†

Christianity continuing to diffuse its benignant influence through various parts of the world, not only were copies of the original Scripture multiplied, but *translations* also were made into various languages for the accommodation of those who could not read the Hebrew or Greek, or who read them with difficulty. Thus, within the first

\* Jones' New and Full Method of Settling the Canonical Authority of the New Testament, *passim*.

† Fleury Mœurs des Chrétiens, sect. 7.

two centuries of the Christian æra, the whole or parts of the Sacred Writings were translated into the SYRIAC and LATIN, the two most ancient versions of the New Testament, one of which was spread throughout Europe, and the North of Africa, the other propagated from Edessa to China.\* This ancient Syriac translation is usually called the *Peshito*, or Literal Version, to distinguish it from the more modern one made from the Greek under the patronage of Philoxenus in A.D. 508, and from him called the *Philoxenian*. The old Latin translation has received the name of *Itala*, and is thus distinguished from the revision of it by Jerom, usually called the *Vulgate*.

PHILOXENUS or XENAYAS, under whose patronage and at whose request the *Philoxenian* version was made by POLYCARP his *Chorepiscopus* or rural bishop, was a Persian, born in the city of Tahal. He was of the sect of the Monophysites, and by his zeal, and opposition to image-worship, so irritated his opponents, that they seized every opportunity of calumniating him and stigmatizing him as a Manichæan. On being advanced to the see of Hieropolis, or, as it was called by the Syrians, Mabug, he warmly espoused the cause of Severus, a celebrated Monophysite priest, and

\* Michaelis' Introduction, &c., vol. 2, part 1, ch. 7, p. 27.

procured him the bishoprick of Antioch. Having incurred the displeasure of the Emperor Justin, he was banished into Thrace, and from thence into Paphlagonia, where his enemies cruelly murdered him, by suffocating him in a room filled with smoke. His death happened about A.D. 520.\* Dr. Claudius Buchanan, in his late tour through British India, to examine into the state of Christianity, was presented by the Syrian Bishop in Angamalee, with a most valuable Syriac manuscript, which had been deposited in one of the remote churches near the mountains. It was supposed to have been preserved for near a thousand years. "It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page; and is written with beautiful accuracy. The character is Estrangelo (or large ancient) Syriac; and the words of every book are *numbered*. But the volume has suffered injury from time or neglect. In certain places the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink."† It is

\* Assemani Biblioth. Orient., vol. 2, p. 23—46.

† Buchanan's Christian Researches, p. 129.

now deposited in the public library of the University of Cambridge.

The SAHIDIC Version, or translation of the New Testament, (and probably also of the Old Testament,) into the language of Upper Egypt, is supposed to be as old as the second century. Manuscripts, or rather fragments of manuscripts, of the Sahidic version of the New Testament, are preserved in the libraries of Rome, Paris, Oxford, Berlin, and Venice.\*

There is also proof that a COPTIC Version of the New Testament, or translation into the common dialect of Egypt, existed in the third century. For Antonius, an Egyptian monk, who resided in a monastery of Alexandria, where the Sahidic was not understood, had read the New Testament, and, as he was ignorant of Greek, must have had a translation into his native dialect. Another proof of the existence of a *Coptic* or vulgar Egyptian translation, is, that in one of the rules of Pachomius, for the conduct of the Egyptian monks, it is ordered, that, "all persons admitted to the order of monk, if unable to read, shall learn the letters of the A, B, C, that they may be able to read and write; after which they shall learn every day by heart some passages of Scripture."†

\* Michaelis' Introduction to N. T., vol. 2, part 2, pp. 591, 595.

† Ibid., vol. 2, part 2, p. 587.

Men therefore of such profound ignorance, would not have been able to read the Bible, unless they had possessed a translation in their native language.

In the year 303, a dreadful persecution was raised against the Christians, by Dioclesian, the Roman Emperor. When he first assumed the purple in A. D. 284, he showed himself favourable to Christianity; but instigated by the Heathen priesthood, and counselled by his colleague Galerius, he at length threw off the mask, and in the nineteenth year of his reign, commanded the churches to be rased, *the Bibles to be burnt*, those who had borne offices of honour to be degraded, and those of inferior stations, if they persisted in their avowal of Christianity, to be made slaves. This edict was followed by others, ordaining that all who any where presided in the church should be imprisoned; and that they should, by every means, be compelled to sacrifice to the Heathen deities. In one month no fewer than seventeen thousand martyrs suffered death! In the province of Egypt alone, no less than one hundred and forty-four thousand persons are said to have died by the violence of their persecutors, and seven hundred thousand through the fatigues of banishment, or of the public works to which they were condemned! Gildas, the most ancient British his-

torian, relates, that by this persecution of Dioclesian, "the churches were thrown down, and *all the books of the Holy Scriptures that could be found were burnt in the streets*, and the chosen priests of the flock of our Lord, with the innocent sheep, murdered; so that in some parts of the province no footsteps appeared of the Christian religion."<sup>\*</sup> In this persecution, St. Alban, the first person who suffered martyrdom for Christianity in England, was beheaded at Verulam in Hertfordshire, since called St. Albans, from the abbey founded in memory of the martyr, in A. D. 795, by Offa, king of the Mercians.<sup>†</sup>

Eusebius, in his account of the martyrs who suffered in Palestine under this persecution, presents us with some instances wherein those who suffered, discovered the ardour of their love to the Bible, by having committed the whole or considerable portions of it to memory. He particularly mentions VALENS, a deacon of Ælia, and JOHN, an Egyptian. The former was an aged man, but "one above all others conversant in the Divine writings; so that when occasion offered, he could from memory repeat passages in any part of Scripture, as exactly as if he had

<sup>\*</sup> Millar's Hist. of Propagation of Christianity. *Works*, vol. 7, p. 235.

<sup>†</sup> Bedæ Hist. Eccles., lib. 1, cap. 7.



unfolded the book and read them." The latter "had been formerly bereaved of sight, and was, together with the rest of the confessors, not only maimed in one foot, but he even had the heated iron thrust into his eyes, already blind. The transcendent perfection of his memory was such, that he had whole books of the sacred Scriptures written, 'not on tables of stone,' as the divine apostle says, or on the skins of animals, or on paper, apt to be consumed by moths and by time; but indeed 'on the fleshy tables of his heart,' so that whensoever he willed, he brought forth, as from a repository of science, and repeated either the Law of Moses, or the Prophets, or the historical, evangelical, and apostolical parts of Scripture."\*

*The tenaciousness of memory* exhibited by these ancient worthies, is almost without a parallel in ancient or modern times, except in that prodigy of memory, the late Rev. THOMAS THEBKELD, of Rochdale, in Lancashire. He was a perfect living concordance to the English Scriptures. If three words only were mentioned, except perhaps those words of *mere connection* which occur in hundreds of passages, he could immediately, without hesitation, assign the *chapter* and *verse* where

\* Eusebius, Of the Martyrs in Palestine, translated by Dalrymple, pp. 61, 67.

they were to be found. And, inversely, upon mentioning the chapter and verse, he could repeat the *words*. This power of retention enabled him with ease to make himself master of many languages. Nine or ten it is certainly known that he read; not merely without difficulty, but with profound and critical skill. It is affirmed by a friend who lived near him, and was in habits of intimacy with him, that he was familiarly acquainted with every language in which he had a Bible or New Testament. After his decease I had an opportunity of examining his library, and noticed Bibles or New Testaments in English, Greek, Latin, Hebrew, French, Italian, Spanish, German, Welsh, Dutch, Swedish, Gaelic, and Manks, beside Grammars, &c., in other languages. In the Greek Testament his powers of immediate reference and quotation were similar to those he possessed in the English translation; since he could in a moment produce every place in which the same word occurred, in any of its forms or affinities. In the Hebrew, with its several dialects, he was equally, that is, most profoundly, skilled; and it is believed, that his talent of immediate reference was as great here as in the Greek, or even in the English.\*

\* See "A Sermon preached at Rochdale, April 13, 1806, on occasion of the death of the Rev. Thomas Threlkeld, &c." by Thomas Barnes, D. D.

The persecution under Dioclesian, and his successors, continued for about ten years. The length and severity of it overpowered the constancy of some of the professors of Christianity, who, to avoid the sufferings endured by others, delivered up their BIBLES and the utensils of the church to the fury of the Heathen magistrates and soldiery. This base and cowardly conduct met with merited indignation from the more faithful Christians, who denominated them *Traditores*, or traitors, and anathematized them as guilty of profane and sacrilegious acts. The first council of Arles, held immediately after this persecution, decreed, that every clergyman who had betrayed the SCRIPTURES, or any of the holy vessels, or the names of his brethren to the persecutors, should be deposed from his office ;\* and St. Austin went so far as to affirm, that if the charge of this crime could be made good against Cecilian, Bishop of Carthage, and those who ordained him, by the Donatists who threw out the reflection upon them, they should be anathematized even after death.

CONSTANTINE, usually styled the Great, having been declared First Augustus, or Chief Emperor, and Licinius, his associate, by the Roman Senate in A. D. 313, they published an edict in their

\* Bingham's *Antiquities of the Christian Church*, vol. 7, b. 16, c. 6, p. 351.

joint names in favour of the Christians. In 324, Constantine defeated Licinius, and became sole Emperor. From that time he professed himself a convert to the religion of Jesus, and more than ever laboured not only to defend the Christians, but also to spread Christianity itself.\* The methods he adopted, savoured more, however, of the savage barbarity of a Pagan warrior, than of the mild and persuasive disposition of a true Christian. Elmacin or El-Makin relates, that as it was supposed many of the Jews had professed to be Christians, while they continued Jews in their hearts, swine's flesh was boiled, and cut into mouthfuls, and a portion placed at the doors of every church. All that entered were obliged to eat a piece of the flesh. Those that were Jews in their hearts, refused; and being thus detected were immediately put to death.† A much wiser method, and one more congenial with the religion he professed, was adopted by him, when he placed Bibles in the churches for the use of the people. Eusebius informs us that he himself was ordered by the emperor, to provide FIFTY BIBLES at the public expense, for different churches. The following is a copy of Constantine's letter to Eusebius:—

\* Eusebius' Life of Constantine. Cambridge, 1683.

† Biblog. Dict., vol. 3, p. 167.—Hottinger's Eccles. Hist.

“VICTOR CONSTANTINUS MAXIMUS AUGUSTUS,  
to EUSEBIUS.”

“In that City which bears Our Name, [Constantinople,] by the assistance of God our Saviour's Providence, a vast multitude of men have joined themselves to the most holy church. Whereas therefore all things do there receive a very great increase, it seems highly requisite, that there should be more churches erected in that City. Wherefore do you most willingly receive that which I have determined to do. For it seemed fit to signify to your prudence, that you should order FIFTY COPIES OF THE DIVINE SCRIPTURES, (the provision and use whereof you know to be chiefly necessary for the instruction of the church,) to be written on well-prepared parchment, by artificial transcribers of books, most skilful in the art of accurate and fair writing; which [copies] must be very legible and easily portable in order to their being used. Moreover, letters are despatched away from Our Clemency to the Rationalist of the Diocesis,\* that he should take care for the providing of all things necessary,

\* *DIÖCESIS*, or *DIÖCESIS*, was originally a civil government composed of divers provinces; and the *Katholikōn* or *RATIONALIST*, one of the civil governors, or officers. Hence the ecclesiastical term *Diocese*, for the jurisdiction of a Bishop, and *Diocesan* applied to a Bishop in relation to his Clergy.

in order to the finishing of the said copies. This therefore shall be the work of your diligence, to see that the written copies be forthwith provided. You are also empowered, by the authority of this our letter, to have the use of two public carriages, in order to their conveyance. For by this means, those which are transcribed fair, may most commodiously be conveyed even to our sight; to wit, one of the Deacons of your church being employed in the performance hereof. Who, when he comes to us, shall be made sensible of our bounty. God preserve you, Dear Brother!"

This munificent order was immediately attended to, and completed, and in the words of Eusebius, "sent him in volumes magnificently adorned:"\*

The diffusion of Divine Truth, by the spread and translation of the Sacred Scriptures, was not however confined within the limits of the Roman Empire; nations far remote from each other, had obtained translations of the whole or parts of them, into their respective languages. Chrysostom, the eloquent Patriarch of Constantinople, who flourished towards the close of the fourth century, informs us, that even at that early period, "the Syrians, Egyptians, Indians, Persians, Ethiopians, and many other nations, having

\* Eusebius's Life of Constantine. b. 4, chap. 36.

translated the Gospel into their own tongues, had learned, though barbarians, the true philosophy." We also learn from his writings, that the Sacred Writings, or parts of them, were dispersed among the people, since he repeatedly exhorts even the poorest of them to make the Scriptures their daily study, to read them after their usual meals, and in the hearing of their wives and children, assuring them that "the servant and the rustic, the widow and the infant, might understand them."—In reply to the excuses of some who urged, "We have not renounced the world; we are not monks; we have wives and children;" he indignantly exclaims, "Are the Scriptures then to be read only by monks, or are they not still more necessary for you; as the man who is daily exposed to danger and to wounds, stands most in need of the physician?"\*

*Complete* copies of the Scriptures were, nevertheless, extremely rare, as the following circumstance sufficiently proves. HILARION, one of the first institutors of the monastic state in the East, having embarked at Paretonium, in Libya, with one companion, for Sicily, landed at Pachynus;

\* Chrysostom, Hom. 2, in Johan.—Marsh's *Michaelis*, vol. 2, part 1, p. 96, part 2, p. 611.—Usserii *Hist. Dogmat. de Scripturis et Sacris Vernaculis*, chap. 2, p. 33—50. London, 1620, 4to.

a famous promontory on the eastern side of the island, now called Capo di Possaro. Upon landing, he offered to pay for his passage, and that of his companion, with *a copy of the Gospels*, which he had written in his youth with his own hand; but the master seeing their whole stock consisted in that manuscript and the clothes on their backs, refused to accept of it, and generously forgave the debt.\*

ULPHILAS, Bishop of the Mæso-Goths, about A.D. 370, not only introduced several new letters into the Gothic language, but with unwearied industry translated the Old and New Testament into the GOTHIC TONGUE. Philostorgius asserts, that Ulphilas omitted the book of *Kings*, from an apprehension that the martial spirit of his nation might be roused by the relation of the Jewish wars; but this opinion has been proved to be unfounded by the recent discovery of several fragments of this version by Signor Angelo Mai in the Ambrosian library at Milan, containing parts of the books of *Kings*, *Esra*, and *Nehemiah*.

Of this important version, the principal remains are contained in the famous CODEX ARGENTEUS, a manuscript preserved in the library of the University of Upsal. It is written on vellum, and

\* Butler's *Lives of the Saints*, vol. x, Oct. 21 — Gibbon's *Decline and Fall of the Roman Empire*, vol. 6, p. 246. 8vo.



has received the name of ARGENTEUS from its SILVER LETTERS, but the initials are GOLDEN. The deep impression of the strokes makes it probable that the letters were either imprinted with a warm iron, or cut with a graver and afterwards coloured.\* This deep impression has been of use in discovering the letters, where the colour is faded. This part of the Gothic version has been several times printed; and other fragments have been published also by MM. Knittel and Maii.

ULPHILAS, or WULPHILAS, the author of this version, was a descendant from some of the bishops who had been carried captive by the Goths, in their incursions into Asia, during the reign of Gallienus. He flourished in the latter part of the *fourth century*. Several occurrences prove the high estimation in which he was universally held; in particular the various and difficult embassies in which he was employed, and always with success. Coming ambassador to Constantine, he was ordained first Bishop of the Christian Goths, by Eusebius, of Nicomedia. Returning to his charge, he discovered a holy zeal in his sacred office, and earnestly laboured for the conversion of the surrounding Pagans. His missionary exertions were rewarded with numerous conversions,

\* Marsh's Michaelis, vol. 2, part 1, p. 133.

though accompanied with no small degree of danger to himself. He is also said to have contributed much towards the civilization of the barbarous people under his care.

His *learning* must have been extensive, for the age in which he lived. Versed not only in the Gothic and Greek, but also in the Latin, it was still necessary for him to possess a critical knowledge of the formation of language in general, to enable him to invent letters, and construct new words and sentences, expressive of the sense of the Sacred Scripture, and suited to the genius of the language in which he wrote. His *manners*, if we judge from circumstances, appear to have been mild and persuasive, dignified and gentle, uniting the courtier and the Christian bishop.

Sent by Fritigern to the court of Valens, to implore aid against Athanaric, the sovereign of the Ostrogoths, he succeeded in his embassy; but, unfortunately, was induced by Eudoxius, bishop of Constantinople, to regard the dispute respecting Arius, as a mere verbal difference, and to communicate with the Arians, in which he was followed by the rest of the Gothic Christians. At length, after a life of unwearied zeal in the cause of religion, and of patriotic labours for the welfare of his country, he sank into the grave,

in a good old age; and “the memory of the just shall be blessed!”\*

The ETHIOPIC version is also generally supposed to have been made during this century. The ancient capital of ETHIOPIA, or ABYSSINIA, was *Saba*; and the Queen whom the wisdom of Solomon attracted to Palestine, was the sovereign of that country. The *Ethiopic* language into which the translations of the Holy Writings were made, and which was denominated *Gheez*, is the ancient and learned language of Abyssinia, not the language now in use. It is commonly attributed to Frumentius who first preached Christianity in Ethiopia, in the fourth century.

FRUMENTIUS, the apostle of Ethiopia, called FREMONAT by the Abyssinians, was the nephew of Meropius, a philosopher of Tyre. Meropius, undertaking a voyage to India, carried with him two of his nephews, Frumentius, and Edesius, with whose education he was intrusted. In the course of the voyage homewards, the vessel touched at a certain port of the Red Sea, to take in provisions and fresh water. The barbarians of that country, who had a little before broken their league with the Romans, seized the ship, and

\* Sacror. Evang. Versio Gothica. Præfat. Benzeli, cap. 8, p. 30—35. Oxon. 1750, 4to.—Cavei Hist. Lit. Sæc. 4, p. 182.—Milner's History of the Church, vol. 2, pp. 168, 240.

murdered all the passengers and crew, except the two youths, who were studying their lessons under a tree at some distance. Their innocence and tender age moved the barbarians to compassion; their lives were spared: And being presented to the King, who resided at Axum, then the capital of Ethiopia, but now a mean village, called *Accum*, he was so charmed with their wit and sprightliness, that he not only took special care of their education, but in a short time took them into his service, making Edesius his cup-bearer, and Frumentius, who was the elder, his treasurer and secretary of state, entrusting him with all the public writings and accounts. These offices they fulfilled with integrity and honour, and so much to the satisfaction of their royal patron, that, on his death-bed, he thanked them for their services, and gave them their liberty. After his decease, the Queen, who was left regent for her eldest son, entreated them to continue at court, to assist her in the education of her son, and the government of the state. The principal management of affairs was committed to Frumentius, who, by his fidelity and ability, proved the greatest support and comfort to the queen. But the pious mind of Frumentius was not so absorbed by attention to secular business, as to neglect the promotion

of Christianity; for which purpose he engaged several Christian merchants, who traded there, to settle in the country; and procured for them great privileges, and all the conveniences for their religious worship; and by his own fervour and example strongly recommended the true religion to the Ethiopians. When the young king, whose name was Aizan, came of age, and took the reins of government into his own hands, the brothers resigned their posts; but though intreated to stay, Edesius returned to Tyre, and Frumentius to Alexandria. On his arrival at Alexandria, Frumentius related to the patriarch Athanasius his whole history, and earnestly entreated him to send missionaries to Ethiopia, not doubting but their labours would prove successful to the conversion of that nation to Christianity. Athanasius summoned his clergy together, and, by their unanimous advice, ordained Frumentius himself Bishop of the Ethiopians. Vested with the sacred character, Frumentius returned to Axum, and was so successful in his missionary labours, as to number the sovereign, and his brother Sann, whom he had associated in the throne, among the converts to the Christian faith; churches were every where erected; and at length Christianity became the avowed religion of the nation. The

time of the decease of Frumentius is not exactly ascertained.\*

The old translation of the ETHIOPIC Scriptures being in the ancient language, (called by the Abyssinians *Lisana Gheez*, which is the dialect used in public worship, and in all acts of government, but not that which is the common medium of intercourse;) a translation of the Sacred Volume into the AMHARIC, or vulgar language of Abyssinia, was made by Abu Rumi, an Abyssinian, under the direction of M. Asselin de Cherville, French Consul at Cairo. The Manuscript was subsequently purchased by the Rev. W. Jowett, for the *British and Foreign Bible Society*, and deposited in the library of that institution in 1820. Some portions of it have since been printed. M. Asselin, writing of the Translator and his labours, observes, "After many fruitless attempts, (to find a competent Ethiopic instructor,) I was directed to an Old Man, as the only one qualified to satisfy my wishes. Imagine my surprise to find, in this poor Old Man, a master of the literature of his country,—a traveller, who had penetrated the most remote regions of Asia,—the instructor of Bruce

\* Socrat. Scholast. Eccles. Hist. lib. 1. c. 19.—Butler's Lives of the Saints, vol. x, Oct. 27.—Milner's Hist. of the Church, vol. 2, c. 6, pp. 103, 104.

and Sir W. Jones.”—The translation occupied M. Asselin and Abu Rumi ten years.—From conversation with M. Asselin, Mr. Jowett collected the following particulars respecting this Abyssinian translator.

“His name was ABU RUMI. In person, he was short, but well-made and muscular—the eye intense—the countenance perfectly Abyssinian,—a man capable of sustaining the fatigues, whether of travel or of study, in both which his brief history shows him to have excelled.—About the age of twenty-two, he interpreted for Mr. Bruce at Gondar. At twenty-eight, as near as M. Asselin could calculate from his statements, he left Abyssinia; visited Cairo and Jerusalem; traded in Syria; and proceeded, through Armenia and Persia, to India. Here Sir William Jones was instructed by him; and he resided in Sir William’s house. From India he went to Mocha; and thence returned to Abyssinia. After a while, according to the custom of travelling merchants, he became restless to quit Abyssinia, and again went to Cairo. Here, in a fit of sickness, M. Asselin found him out. He would have died from mere poverty and neglect. M. Asselin having been the means of his recovery, he vowed never to quit him, and called him his Father. He was now about fifty or fifty-five years of age. After hav-

ing finished his work, he went to Jerusalem; and returning to Cairo, died there of the plague" about the year 1818.

The *Gospels* of ST. MARK and ST. JOHN were also translated into 'TIGRE', another dialect of Abyssinia, in 1819, under the direction of the Rev. W. Jowett, by Mr. PEARCE, an Englishman, who had resided fourteen years in Abyssinia as the agent of — Salt, Esq., the British Consul General at Cairo. An interesting account of this enterprising man is given in the "Missionary Register" for August, 1817. Troubles in Abyssinia had compelled him to quit that country, and come to Cairo. He died at Alexandria, in the summer of 1820.—Mr. Jowett says, "a more ardent or indefatigable man in pursuing his object has scarcely existed. His ear was quick,—his memory retentive,—his apprehension clear,—and his expression pointed and perspicuous."\*

Resuming the occurrences of the fourth century, we proceed to remark that, the great confusion which began to prevail in the copies of the *ITALA*, or old Latin version, induced Pope Damasus to employ Jerome in correcting it, who finished this useful work about the year 384. This revised and corrected version has since obtained the name

\* Jowett's *Christian Researches in the Mediterranean*, pp. 123, 124, 126, 195—212. London, 1812. 8vo.



of THE VULGATE, and been declared *authentic*, by the Popish council of Trent in the sixteenth century. Every other version was, by the same council, forbidden to be read in the church, and no one permitted to deliver from the pulpit any exposition not found in this version.\* It is a valuable translation, and continues to be the only publicly-authorized version of the Roman Catholic church. Most of the first European translations were made from it.

The following striking remarks on the *Septuagint* and *Vulgate* versions, by an eminent scholar and divine, are exceedingly important:—

“It is well known that by an irruption of the Northern nations, (who are generally termed *Goths* and *Vandals*, the inhabitants of *Scandinavia*, the countries now called *Sweden*, *Denmark*, *Norway*, and the *islands* and territories dependent on them,) the Roman Empire was dismembered, they seizing on the Western parts; and by this means the empire was alternately formed into two grand divisions, called the *Eastern* and *Western empires*: In the *latter*, the *Roman* or *Latin* language prevailed; in the *former*, the *Greek*. In these two vast divisions, Christianity made a rapid progress. In the beginning of the fourth century,

\* Marsh's *Michaelis*, vol. 2. p. 123.—*Sacrosancta Cædilia*, tom. 14. p. 747. Edit. P. Labbei, 1671.

the conversion of *Constantine the Great* became the means of converting the major part of the great Roman empire to the *profession* of the *Christian faith*; the church of Christ was then universal in all parts of what was called the *Roman empire*; but from the ninth to the eleventh century a gradual separation took place between the *Eastern* and *Western* parts of the church in this empire, which at last settled in a *complete dismemberment* of the church, which continues to the present day, one part bearing the name of the *Eastern* or *Greek Church*; the other that of *Western* or *Latin Church*. The ecclesiastical government of the former being vested in *Patriarchs*; that of the latter, in *Popes*. The language of the former was *Greek*, and all the services or that church were celebrated in the Greek language; and their Bible was, and still continues to be, the *Greek version* of the *Septuagint*. The general language of the *Western Church* was *Latin*, and its services were performed in this language, and in Jerome's translation called the *VULGATE*, from *Vulgatus*, 'published, common, or ordinary;' and this is what is used by the *Latin*, or *Roman Catholic Church*, to the present day.

"Thus we find that the two languages which are allowed to be the most *elegant* and *energetic*

of all the languages of the universe; and those in which all the *learning, theology, poetry, and philosophy* of the ancient world have been handed down to us, the *Greek* and the *Latin*; and which are still, by general consent, the grand vehicles of *sciences* and *arts*, have been those employed by Divine Providence to bring down the *Scriptures* to the present times. These are the *vouchers* for the *authenticity* of the *Hebrew text*, from which they have been taken; and the *Hebrew* of the *Old*, and the *Greek* of the *New*, being still preserved, are the *touch-stones* to which these and all other versions and translations must be brought, to ascertain their correctness, and prevent additions, defalcations, and corruptions of every kind; and thus has God further provided, that this Revelation so essentially necessary for the salvation of man, should be *written* in *Hebrew* and *Greek* for our learning; and that the most important languages of the universe, *Greek* and *Latin*, should be the *means* of bringing down from those *original springs*, the pure and salubrious waters, for the salvation of mankind. On this account the *Greek* version of the *Septuagint*, and the *Vulgate Latin*, are of the utmost consequence to the Christian Church. Had it not been for those ancient versions, there would have been found, especially in the original *Hebrew*, a multi-

tude of *words* and *phrases*, the meaning of which, *in these after times*, we should have been utterly unable to find out.\*

JEROME, the translator of the *Vulgate*, was the most eminent Biblical scholar of the fourth century. He was born at Stridon, now Sdrigni, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia, about the year 331. His father, Eusebius, who was a Christian, sent him to finish his education at Rome. In this city, he perfected his knowledge of the Latin and Greek tongues, his native dialect being the Illyrican.—During his residence at Rome, it was his greatest pleasure to collect a good library, and acquaint himself with all the best authors in different languages; and such was his thirst for knowledge, that, in pursuing it, he not unfrequently forgot to take his usual repasts. Cicero and Plautus were his chief delight. He purchased a great number of books, copied several, and procured many to be transcribed by his friends. Being arrived at man's estate, and desirous of improving his studies, he resolved upon travelling. Accompanied by his friend Bonosus, he made a tour through Gaul, where the Romans had erected several famous schools, especially at Marseilles, Toulouse, Bourdeaux, Autun, Lyons, and Triers,

\* Clarke's (Dr. A.) Discourse on God's Mercy in giving a Revelation of his Will to Man, pp. 22—24.

examining libraries, and collecting information from all quarters. At Triers, he copied St. Hilary's book *On Synods*, and his *Commentaries on the Psalms*; and whilst in this city, experienced what he regarded as a "merciful conversion to God;" and resolved upon following the profession of a monk, which, in his day, meant chiefly the life of a private recluse Christian, unfettered by any certain rules or vows. Having collected whatever he could meet with in Gaul to augment his literary treasure, he repaired to Aquileia. The monastery of this city was the first into which Jerome retired; but afterwards he withdrew into the inhospitable desert of Chalcis, in Syria, where he devoted himself to reading and study, with immense industry. After having passed four years in it, he went to Antioch. Here he was ordained a Presbyter of the church, but would never proceed any further in ecclesiastical dignity. Soon after his ordination he went into Palestine, and visited the principal holy places situated in different parts of that country, but made Bethlehem his most usual residence. He had recourse to the ablest Jewish doctors, to inform himself of all particulars relating to all the remarkable places mentioned in the Sacred History; and neglected no means to perfect himself in the knowledge of the Hebrew tongue. About the year 380, Jerome went to Constantinople, to study the Scriptures under

Gregory Nazianzen, who was then bishop of that city; but upon Gregory's leaving Constantinople in 381, he returned into Palestine, from whence he was soon afterwards called to Rome, where he was detained by Pope Damasus as his Secretary.

After the death of Damasus, which happened in December, A. D. 384, Jerome returned to Palestine. In order to enlarge his monastery, he sold an estate, which he still had in Dalmatia; and not only enlarged the monastery, but also erected a hospital, in which he entertained strangers; and when many fled to Bethlehem, on the plundering of Rome, by Alaric the Goth, in 410, he joyfully received them, and afforded them every possible succour and comfort. In this retreat he continued to pursue his studies with unwearied diligence; but, towards the end of life, his studies were interrupted by the incursions of barbarians and seditious banditti, who set fire to all the monasteries, and reduced them to ashes, Jerome himself escaping with difficulty, and being obliged to retire to a strong castle. He afterwards resumed his labours, and continued them till his death; which was occasioned by fever, September 30th A. D. 420, in the 90th or 91st year of his age.\*

\* Butler's Lives, vol. x, Sept. 30.—Hody, De Biblior. Text. Orig. lib. 3. c. 2. pp. 350, 359, 360

In Armenia, Miesrob, or Moesrob, minister of state, and secretary to Warasdates, and Arsaces IV, was the inventor of the Armenian letters; and from the unanimous testimony of the Armenian writers, the church of that country is indebted to him for a translation of the Scriptures, which La Croze calls "The Queen of Versions." This Bible has ever since remained in use amongst the Armenian people, and many illustrious instances of genuine and enlightened piety occur in their history.† In the seventeenth century, manuscript copies of the Bible were become so scarce in Armenia, that a single one cost 1200 livres, or £50.‡ Such being the scarcity of copies of the Sacred Scriptures, a council of Armenian bishops assembled in 1662, and resolved to call in the art of Printing, of which they had heard in Europe. For this purpose they applied first to France; but the Roman Catholic church having refused their request, an edition of the Bible was printed at Amsterdam in 1666, and afterwards two other editions in 1668, and 1698; and others since.

Of all the eastern Christians the *Armenians* are said to have made the most assiduous use of

† Marsh's Michaelis, vol. 2. p. 99.—Buchanan's Christian Researches, p. 244.

‡ Simon, Hist. Critique du V. T. Liv. 2, c. 16.

the press, very considerable numbers of books having been translated into Armenian, and otherwise prepared for the students in that language. It is also a singular fact, that not only does no prohibition exist in that church against the unlimited reading of the Scriptures, but that every Armenian is under obligation to make himself acquainted with the Sacred Volume, as soon as he is able to read and can obtain a copy. The presses of the Armenian college of St. Lazaro at Venice, are those which are chiefly employed for that purpose. Morier, in his *Journey through Persia*, relates that, when the British envoy, Sir Harford Jones, was sent to the court of Persia, in 1808-9, he was met about four miles from Ispahan, by a part of the inhabitants. "First," says he, "came the merchants of the city, in number about 300, all in their separate classes. Then followed a deputation from the *Armenian Clergy*, composed of the bishop and chief dignitaries, in their sacerdotal robes. They carried silken banners, on which was painted the Passion of Our Saviour. The bishop, a reverend old man with a white beard, presented the *Evangelists*, bound in crimson velvet, to the envoy, and proceeded on with his attendant priests, chanting their church service."—The number of Armenians, scattered through different eastern countries, is estimated at



nearly four millions; and notwithstanding the advantages enjoyed by them, there are some still in a state of deplorable ignorance, especially in Georgia.\*

During the three preceding centuries, the Sacred Writings had been defended, and illustrated by the learned and critical labours of individuals of sincere piety, and multifarious learning. ORIGEN, PAMPHILUS, and EUSEBIUS of CÆSAREA, were particularly distinguished for their biblical labours, and unwearied endeavours to promote an acquaintance with sacred literature.

ORIGEN was born at Alexandria in Egypt, A. D. 185. Leonidas, his father, early taught him to exercise himself in searching the Scriptures, enjoining it upon him as a daily task, to learn some portion of them by heart and repeat it. This laid the foundation of an intimate acquaintance with the Holy Writings, and probably of that diligent study of them for which he was afterwards so famed.

When he was seventeen years old, his father suffered martyrdom; leaving behind, a wife, and six children. In his son Origen, Leonidas found

\* Jowett's Christian Researches in the Mediterranean; p. 315.—Morier, *ut supra*, p. 161. London, 1812. 4to.—See also Henderson's Biblical Researches and Travels in Russia, p. 55, 467, 513, 517. London, 1826. 8vo.

a steady encourager in the faith. Gladly would the son have suffered with his father; and when, to prevent him, his mother hid his clothes, he wrote a most persuasive letter exhorting him, "Father, take heed; let not your care for us make you change your resolution."

In his eighteenth year, he was chosen master of the catechetical, or grammar school, at Alexandria. This situation he afterwards relinquished, that he might apply himself entirely to Theological studies. His library, containing the works of the heathen philosophers, and poets, &c., he sold to a buyer, who engaged to give him 4 *Oboli* (about six-pence) a day: And on this he subsisted for several years, sleeping on the floor, walking bare-foot, and going almost naked; devoting not only the day, but also the greater part of the night, to the study of the Holy Scriptures.

He was a most voluminous writer; but the works which have immortalized his name, are his *HEXAPLA*, or Collation of the Septuagint version, which *Father Montfaucon* supposes must originally have made 50 volumes; and his *Vindication of Christianity against CELSUS*, the Epicurean philosopher.

In the Collation of the Septuagint, he laboured with indefatigable industry; and having acquired a perfect knowledge of the Hebrew tongue, and

purchased from the Jews the *original*, (perhaps the *Autograph of Ezra*,) or most authentic copies of the Hebrew Scriptures; having also obtained a correct copy of the Septuagint, or Greek version, he transcribed them, and placed them in parallel columns. In the *first* column was the Hebrew text in Hebrew characters; in the *second*, the same text in Greek characters. In other columns, he placed the Septuagint and other Greek translations, particularly those of Aquila, [see page 22,] and of Symmachus and Theodotion, two Ebionite Christians. The differences between the Hebrew copies and the Septuagint, were noted by various marks. The name HEXAPLA, or *Sextuple*, was derived from the *six* principal Greek versions employed in the collation. Some fragments excepted, this work has been long irrecoverably lost. All that could be gathered from the works of the ancients, was collected and published A. D. 1713, by Montfaucon, in two volumes folio.\*

An ancient manuscript of the book of Genesis, written in Greek capitals, was brought from Philippi by two Greek bishops, who presented it to

\* Eusebius's History of the Church, b. 6, chap. 2, 3, 16, 19, 23; b. 7, chap. 1.—Waltoni Proleg. 9.—Clarke's Succession of Sacred Literature, p. 179—182.—Hody, De Bib. Text. Orig. Lib. 4, cap. 6.

King Henry VIII, telling him at the same time, that tradition reported it to have been Origen's *own book*. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who placed it in the Cottonian Library, now in the British Museum. Archbishop Usher considered it as the oldest manuscript in the world; and although it is impossible to ascertain whether this book belonged to Origen or not, it is certainly the oldest manuscript in England, and probably in Europe; unless it be supposed, with Matthai, that the copy of the Gospels preserved at Moscow is more ancient, which is at least very doubtful. It was almost destroyed by a fire, which happened in the library, in the year 1731.\*

This manuscript contained 165 folios, and 250 most curious paintings, 21 fragments of which were engraven by the society of Antiquaries of London.

ORIGEN, finding that his HEXAPLA was too expensive and unwieldy for general use, composed what is called the TETRAPLA, or *Quadruple*, containing only the Septuagint, and the versions of Aquila, Symmachus, and Theodotion.

He died a natural death in the 69th year of his age, at Tyre, in 254; after having suffered much

\* Astle's Origin and Progress of Writing, chap. 5, p. 70.

for the testimony of Christ. "A man," says Mosheim, "of vast and uncommon abilities, and the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the *immensity* of his *genius*, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, *such as he was*, his virtues and labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."\*

PAMPHILUS was a Presbyter of Cæsarea. He lived A.D. 294. In him were united the philosopher and the Christian. Of an eminent family and large fortune, he might have aspired to the highest honours, but he withdrew himself from the glare of temporal grandeur, and spent his life in acts of the most disinterested benevolence. He was remarkable for his unfeigned regard to the Sacred Writings, and for his unwearied application in whatever he undertook. A great encourager of learning and piety, he not only *lent* books, especially copies of the SCRIPTURES, to

\* Mosheim's Eccles. Hist., vol. 1, p. 270.

read; but when he found persons well disposed, made them presents of his manuscripts, some of which were transcribed with the greatest accuracy by his own hand. "He erected a library at Cæsarea, which, according to Isidore of *Seville*, contained 30,000 volumes. This collection seems to have been made solely for the good of the Church, and to *lend out* to religiously disposed people. St. Jerome particularly mentions his collecting books for the purpose of *lending them to be read*;" and "this is, if I mistake not," says Dr. A. Clarke, "the first notice we have of a CIRCULATING LIBRARY."\*

Of this library some traces remain even to the present day. Montfaucon assures us, that in the Jesuits' College at Paris, there is a beautiful manuscript of the Prophets, in which there occurs a note, signifying, that it was transcribed from the very copy made by Pamphilus, in which were written these words:—"Transcribed from the Hexapla, containing the translations; and corrected by Origen's own Tetrapla, which also had emendations and scholia in his own hand-writing. I, Eusebius, added the scholia; Pamphilus and

\* Clarke's *Succession of Sacred Literature*, vol. 1, p. 227.—*Hieronymi Opera*, tom. 1, fol. 132.—*Catalog. Script. Eccles. Basil.* 1516.

Eusebius corrected.”\* The same learned writer mentions also a very ancient manuscript of some of St. Paul’s Epistles preserved in the French king’s library, which contains the following note: “This book was compared with the copy in the library at Cæsarea, in the hand-writing of St. Pamphilus.”†

The death of this eminent, holy, and useful man, did not discredit his life. For when a persecution was raised against the Christians, and Urbanus, the Roman president of Cæsarea, an unfeeling and brutal man, required him to relinquish his religion or his life; Pamphilus, the gentle Pamphilus, made the latter choice, and cheerfully submitted to imprisonment, to torture, and to death. The reflections of a learned writer on the death of Pamphilus are so appropriate and impressive, that there can need no apology for inserting them:

“When I peruse the account which Eusebius gives of the cruelties which this gentle and amiable spirit was forced to endure, and which he, and eleven others who were put to death with him, suffered with the most noble bravery and

\* Montfaucon Præf. in Hex. Orig., p. 4, cited by Christie, in *Miscellanies*, p. 25.

† Montfaucon Bib. Coislin, p. 262, ut sup.

undaunted fortitude, I am struck with admiration at the greatness of that power which could raise men so much above themselves, and enable them so completely to overcome all the weakness of humanity. At all times there have been men, ignorant, ferocious, and brutal, who have set death at defiance, and despised pain; but it was reserved for Christianity to exhibit a new kind of sufferers,—men who joined cool reason to heroic resolution, and tender sensibility to inflexible fortitude. The tiger and the bear will always retain their own manners; but where is he who shall give the feelings of the lion to the modest deer, or the gentle lamb?—THEY ONLY CAN NOBLY SUFFER, WHO CAN TENDERLY FEEL. Farewell then, excellent Pamphilus! Reluctant we leave thee, BRIGHT STAR OF HUMAN EXCELLENCE! obscure in the register of men! illustrious in the CALENDAR OF HEAVEN!”\*

EUSEBIUS, bishop of Cæsarea, the friend of Pamphilus, was probably born in Cæsarea, about A.D. 270. Through affection to his friend, he assumed his name, and was ever after termed EUSEBIUS PAMPHILUS. Origen excepted, he was the most learned of all the writers of antiquity. He is justly styled *the Father of Ecclesiastical*

\* *Miscellanies*: Printed by John Nichols, 1789, p. 174; written by Christie.



*History.* His most celebrated works are, his ECCLESIASTICAL HISTORY, EVANGELICAL PREPARATION, and EVANGELICAL DEMONSTRATION. His *History* begins at the birth of our Lord, and comes down to the defeat of Licinius. In his *Evangelical Preparation*, he refutes the errors of Paganism, demonstrates the excellence of the Hebrew Scriptures, and shows that the most eminent and learned nations, the Greeks especially, transcribed from them whatever dignity or truth is to be met with in their philosophy. His *Evangelical Demonstration*, designed to prove that JESUS was the MESSIAH, is an invaluable work. Dr. Harwood observes, "It is a treasure of knowledge and good sense; and contains all the arguments in favour of the credibility, and divine authority of the Christian religion, that have been advanced by Chandler, Leland, Benson, Butler, Brown, and other modern advocates of Christianity against the Deists." \*

He was made Bishop of Antioch A. D. 313, was present at the Council of Nice, in 325, and at the Council of Antioch, in 331. He was high in the favour of the Emperor Constantine, and is supposed to have died about A. D. 338 or 340.

\* Clarke's Bibliog. Dict., vol. 3, p. 209, and Succession of S. L., vol. 1, p. 265.—Houtteville's Method of the Principal Authors who wrote for and against Christianity, &c., p. 92.

The indefatigable exertions of these and many other learned and pious Christians, to spread the Sacred Scriptures amongst the most distant and barbarous nations, in the first ages of Christianity, were crowned with singular success; so that Theodoret, a Syrian bishop, who lived in the beginning of the *fifth* century, thus speaks, (*ad Græc. Infid. Serm. 5.*) “The Christians are enabled to show the power of apostolic and prophetic doctrines, which have filled all countries under heaven. For that which was formerly uttered in the *Hebrew*, is not only translated into the language of the *Grecians*, but also of the *Romans*, the *Indians*, *Persians*, *Armenians*, *Scythians*, *Sarmatians*, *Egyptians*, and, in a word, into all the languages that are used by any nation.”\* And even if we grant that some allowance ought to be made for the declamatory style of an oriental writer, the fact remains beyond dispute, that the Sacred Writings had spread amazingly, and had been translated into many languages.

But whilst the Scriptures of truth, by these various translations, were becoming accessible to multitudes, who must otherwise have been debar-

\* Theodoret, quoted in Johnson’s “Historical Account of the several English Translations of the Bible, &c.,” in Bishop Watson’s Collection of Tracts, vol. 3, p. 60.

red from reading them, superstition in different forms was insinuating itself into the Christian church. "Being mingled among the Heathen," the Christians "learned their works." (Psalm cvi, 35.) BIBLIOMANCY, or *divination by the Bible*, had become so common in the fifth century, that several councils were obliged expressly to forbid it, as injurious to religion, and savouring of idolatry.

This kind of divination was named SORTES SANCTORUM, or SORTES SACRÆ, *Lots of the Saints*, or *Sacred Lots*; and consisted in suddenly opening, or dipping into the Bible, and regarding the passage that first presented itself to the eye, as predicting the future *lot* of the inquirer. The *Sortes Sanctorum* had succeeded the *Sortes Homericæ*, and *Sortes Virgilianæ* of the Pagans, among whom it was customary to take the work of some famous poet, as Homer, or Virgil, and write out different verses on separate scrolls, and afterwards draw one of them; or else opening the book suddenly, consider the first verse that presented itself, as a prognostication of future events. Even the vagrant fortune-tellers, like some of the gipsies of our own times, adopted this method of imposing upon the credulity of the ignorant. The nations of the East retain the practice to the present day. The late Persian usurper,

Nadir Shah, twice decided upon besieging cities. by opening upon verses of the celebrated poet Hafiz.\*

This abuse, which was introduced into the church about the third century, by the superstition of the people, afterwards gained ground by the ignorance of some of the clergy who permitted prayers to be read in the churches for this very purpose.† It was therefore found necessary to ordain in the Council of Vannes, held A.D. 465, “That whoever of the clergy or laity should be detected in the practice of this art, should be cast out of the communion of the church.”‡ In 506, the Council of Agde renewed the decree; and in 578, the Council of Auxerre, amongst other kinds of divination, forbade the *Lots of the Saints*, as they were called, adding, “Let all things be done in the name of the Lord.”§ But these ordinances did not effectually suppress them, for we find them again noticed and condemned in a *Capitu-*

\* Sir W. Jones, *Traite sur la Poesie Orientale*. Works. 4to. vol. 5, p. 463.

† Heineault's *Chronological Abridgment of the History of France*. A.D. 506.

‡ SS. *Concilia*, *Concil. Venet.* Anno Christi 465, tom. 4, p. 1057.—Bingham's *Antiquities of the Christian Church*, vol. 7, b. 16, chap. 5, p. 278.—Gataker, *Of the Nature and Use of Lots*, p. 342.

§ SS. *Concilia*, tom. 7, p. 989.

*lary*, or edict of Charlemagne, in 793. Indeed, all endeavours to banish them from the Christian church, appear to have been in vain for many ages, since in the twelfth century we find them adopted as a means of discovering heretical opinions! One *Peter of Thoulouse* being accused of heresy, and having denied it upon oath, a person who stood near, took up the Gospels on which he had sworn, and opening them suddenly, the first words he lighted upon were those of the Devil to our Saviour; (Mark i, 24;) "What have we to do with thee, thou Jesus of Nazareth?"—Which, says the relator, agreed well with such a Heretic, "who indeed hath nothing to do with Christ!!"\*

*Francis of Assise*, who founded the order of Franciscans in 1206, says of himself, that he was *tempted* to have a *book*; but as this seemed contrary to his vow, which allowed him nothing but *coats, a cord, and hose, and, in case of necessity only, shoes*; he after prayer resorted to the Gospel, and, meeting with that sentence, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given," (Matt. xiii. 11,) concluded that he should do well enough without books, and suffered none of his followers

\* Gataker, *Of the Nature and Use of Lots*, p. 330.

to have so much as a Bible, or Breviary, or Psalter!!\*

Another species of *Bibliomancy*, not very dissimilar from the *Sortes Sanctorum* of the Christians, was the BATH-KOL, or Daughter of the Voice, in use amongst the Jews. It consisted in appealing to the first words heard from any one, especially when reading the Scriptures, and looking upon them as a *voice from Heaven* directing them in the matter inquired about. The following is an instance: Rabbi *Acher* having committed many crimes, was led into thirteen synagogues, and in each synagogue a disciple was interrogated, and the verse he read was examined. In the first school they read these words of Isaiah, xlvi, 22, *There is no peace unto the wicked*: Another school read Psalm l, 16, *Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* And in all the synagogues something of this nature was heard against *Acher*, from whence it was concluded he was hated of God!† This species of divination received its name from being supposed to succeed to the *oracular voice*, delivered from the mercy-seat, when God was

\* Gataker, *Of the Nature and use of Lots*, p. 346.

† Basnage's *History of the Jews*, b. 3, c. 5, p. 165, fol.

there consulted by URIM and THUMMIM, or *light* and *perfection*, (Exod. xxviii. 30,) a term most probably used to express the clearness and perfection of the answers which God gave to the High-priest. The Jews have a saying amongst them, that the Holy Spirit spake to the Israelites, during the tabernacle, by Urim and Thummim; under the first temple by the prophets; and under the second temple by BATH-KOL.\*

Nearly allied to the practice of Bibliomancy, was the use of the *Amulets* or *Charms*, termed PERIAPTA and PHYLACTERIA. They were formed of ribbands, with sentences of Scripture written upon them, and hung about the neck as magical preventatives of evil. They were worn by many of the Christians in the earlier ages, but considered by the wisest and most holy of the bishops and clergy, as disgraceful to religion, and deserving the severest reprehension. *Chrysostom* frequently mentions them, and always with the utmost detestation. The Council of Laodicea, A. D. 364, (Can. 36,) condemns those of the clergy, who pretend to make them, declaring that such *Phylacteries*, or Charms, are bonds and fetters to the soul; and ordering those who wore them to be cast out of the church. And *Augustine* thus

\* Lewis's Antiquities of the Heb. Republic, b. 2, c. 3, 14, pp. 112, 114, 198, vol. 1. 8vo.

expostulates with those who used them: "When we are afflicted with pains in our head, let us not run to enchanter, and fortune-tellers, and remedies of vanity. I mourn for you, my brethren, for I daily find these things done. And what shall I do? I cannot yet persuade Christians to put their trust only in Christ. With what face can a soul go unto God that has lost the sign of Christ, and taken upon him the sign of the Devil?" Basil and Epiphanius also make similar complaints, and express equal abhorrence of the practice.\* These Phylacteries of the Christians were most probably derived from the TEPHILIM, or Phylacteries of the Jews.

The Jewish PHYLACTERIES were small slips of parchment, or vellum, on which certain portions of the LAW were written, inclosed in cases of *black calf-skin*, and tied about the forehead, and left arm. The Jews considered them as a divine ordinance, and founded their opinion on Exod. xiii. 9, and similar passages. The design of them was believed to be, *First*, to put them in mind of those precepts which they should constantly observe, and *Secondly*, to procure them reverence and respect, in the sight of the Heathen. They

\* Suiceri Thesaurus Ecclesiasticus, tom. 2, pp. 668. 1465. Amstel. 1682. fol.—Bingham's Antiq. of the Christian Church p. 16, c. 5, sect. 6, p. 285, vol. 7.



were, however, afterwards degraded into instruments of superstition, and used as *Amulets* or *Charms* to drive away evil spirits. Dr. Lightfoot thinks it not unlikely, that our Saviour wore the Jewish Phylacteries himself, according to the custom of the country; and that he did not condemn the *wearing* of them, but the pride and hypocrisy of the Pharisees, in making them *broad* and visible, to obtain fame and esteem for their devotion and piety.\*

The council of Rome, under Gregory II., in A. D. 721, condemned the Phylacteries of the Christians; and the council of Trullo ordered the makers of them to be cast out of the Church, and forbade all making and using of *Charms* or *Amulets*, as the relics of Heathen superstition still remaining among the weaker and baser sort of Christians.†

Superstitious, however, as were these practices, they did not prevent the Christians entertaining the most profound reverence for the Sacred Writings, and he who could procure *a copy of the*

\* Wagenseilii Sota, cap. 2, pp. 897, 415. Altdorf. 1674.—Buxtorfii Synagog. Jud., cap. 9, p. 170. Edit. Basil. 1661.—Lightfoot's Works, vol. 2, p. 232. fol.—Wotton's Miscellaneous Discourses, vol. 1, p. 194.—Fleury's Manners of the Israelites, by Dr. A. Clarke, p. 3, chap. 6, p. 227, note. 8vo.

† Bingham's Antiquities, &c., vol. 7, p. 292.

*Scriptures*, considered himself as the possessor of an invaluable treasure. This esteem for the inspired volumes produced those ILLUMINATIONS, or ornamental decorations of biblical manuscripts, which, though found in writings of later ages, were most frequent in the fourth and fifth centuries. St. Jerome, who lived in the fourth century, mentions that there were in his time, books written on parchment of a purple colour, in letters of gold and silver, and that the whole books were written in large characters, such as are commonly used at the beginning of sentences, and called *Uncial*, or initial letters.\* In the imperial library at Vienna there is a famous manuscript of the book of Genesis, which is generally allowed to be at least 1400 years old. It is written upon *purple* vellum, in letters of gold and silver, and consists of 26 leaves, adorned with 48 pictures in water-colours. Dr. Holmes published a copy of this manuscript in 1795; and the pictures are engraven in the third volume of the Catalogue of Lambecius, printed at Vienna, in 1670.† There is also a small fragment of a manuscript of the New Testament, in the *Cottonian* Library in the British Museum, written on papyrus or on paper

\* Hieronymi Opera, in lib. Job, Præfat., tom. 4, fol. 10. Basil. 1506.

† Astle's Origin and Progress of Writing, chap. 5, p. 70.

(Charta Ægyptiaca) of a *purple* colour; and Wetstein assures us, that he himself had seen two Psalters, the one Greek, preserved in the library of Zurich, the other Latin, kept in the monastery of St. Germain, at Paris, both written upon *purple* or red parchment or paper.\*

In the History of the Emperors of Constantinople, mention is made of CHRYSOGRAPHI, or writers in letters of gold, whose employment appears to have been highly honourable. Simeon Logotheta says of the Emperor Artemius, that, before he came to the empire, he was a CHRYSOGRAPHUS or writer in letters of gold; gold letters being very early used in titles and capitals of books, and sometimes whole books being written in letters of gold.† D'Herbelot observes, that the works of seven of the most excellent Arab poets who flourished before the times of Mohammedanism, were called *Al Moallacat*, that is, suspended, because they were successively affixed, by way of honour to the *Caaba*, or gate of the temple of Mecca; and also *Al Modhahebat*, which signifies *gilded*,

\* Wetsteinii Proleg., c. 1, p. 1; c. 2, p. 16. Amstel. 1730. 4to.—Du Cange, Glossarium, sub. voc. "Membraneum Purpureum," tom. 2, p. 502.

† Montfaucon's Antiquity Explained, c. 4, p. 220, vol. 3. fol.—Du Cange Glossarium, sub. voc. "Aurigrafus," tom. 1, p. 397.

because they were written in letters of gold upon Egyptian paper :\* And Harmer conjectures that the 16th, 56th, 57th, 58th, 59th, and 60th Psalm are distinguished by the epithet MIGHTAM, or GOLDEN, on account of their having been, on some occasion or other, written in letters of gold, and hung up in the sanctuary or elsewhere.† Among the Harleian manuscripts in the British Museum, is a noble exemplar of the four Gospels, in capital letters of gold written in the eighth century. Every page of the Sacred Text, consisting of two separate columns, is enclosed within a broad and beautifully illuminated border. The pictures of the evangelists, with their symbolic animals, are curiously painted in the front of their respective Gospels ; the initial letter of each Gospel is richly illuminated, and so large as to fill an entire page. To the whole are prefixed the prologues, arguments, and breviaries ; two letters of Jerome to Damasus ; the canons of Eusebius ; his letters to Carpian ; and a capitular of the Gospels for the course of the year ; all of them written in small golden characters.‡ In the same rich collection,

\* D' Herbelot, *Bibliothèque Orientale*, p. 591. fol.—See also Pocockii *Specimen Hist. Arab.*, p. 159 ; and *Carmen Tograi*, p. 234.

† Harmer's *Observations*, by Clarke, vol. 3, p. 150.

‡ *Selection of Curious Articles from Gent. Mag.*, vol. 2, p. 19.

as well as in the other principal libraries in Europe, are many other beautifully executed and illuminated manuscripts of the Gospels, Psalms, and other parts of the Sacred Writings, forming altogether an invaluable treasure. The *Illuminators* of books probably borrowed their title from the *illumination* which a bright genius giveth to his work. Writers or transcribers of books first finished their part, and the illuminators then embellished them.

Gerhardus Tychsen has formed a rule, from the ornamented manuscripts of Christians, by which to distinguish those written by Jews, from those written by Christians. He observes that all manuscripts of the Masora, or Jewish criticisms, with figures of dragons, sphinxes, bears, hogs, or any other of the unclean animals; all manuscripts of the Old Testament, with the Vulgate translation, or corrected to it, or to the Septuagint version; all manuscripts, not written with black ink, or in which there are words written in golden letters, or where the words, or the margin, are illuminated; and all manuscripts, where the word ADONAI is written instead of the word JEHOVAH, were written by Christians, and not by Jews. This however is warmly controverted by Professor Michaelis, who affirms that "the Jewish manuscripts of the Bible are *often* ornamented with

figures of animals, plants, trees, sphinxes," &c., and declares that no one but Tychsen would have inferred that such manuscripts "were not made by Jews but by monks."\*

The substitution of ADONAI for JEHOVAH, in the Hebrew manuscripts, has arisen out of the superstitious reverence of the Jews for the TETRAGRAMMATON, or word of four letters, as it is frequently termed, from being formed of the four consonants J. H. V. H. The name JEHOVAH imports necessary or self existence, and is expressive of the incommunicable nature of the Divine Being: On this very account it is forbidden to be read by the Jews, who instead of it read ADONAI, or *Lord*,—a term denoting authority or dominion. The *Septuagint* also have employed the word *Kyrios*, of similar import with *Adonai*, probably from the superstitious opinion of the Jews; and the writers of the New Testament, who wrote in Greek, have so far conformed to the usage of their countrymen, that they have never introduced this name into their writings. The generality of Christian translators have in this imitated their practice. Our own, in particular, have only in four places of the Old Testament used the name

\* Butler's *Horæ Biblicæ*, p. 44, vol. 1.—Michaelis' *Commentaries on the Laws of Moses*, vol. 4, p. 54.

**JEHOVAH.** In all other places, which are almost innumerable, they render it **THE LORD**. But, for distinction's sake, when this word corresponds to **JEHOVAH**, it is printed in capitals.\* Still we cannot but regret that any other word has been substituted, since many passages are thereby obscured to the common reader, which would otherwise have clearly identified the person of the Redeemer with the **INCOMMUNICABLE NAME**, and shown more clearly the **GODHEAD** of the ever-adorable Saviour.

Origen, Jerome, and Eusebius mention that in their day the Jews wrote the name **JEHOVAH**, in their copies of the Scriptures, in the ancient Samaritan characters, and not in the Chaldee or common Hebrew letters, in order to conceal it more fully from other nations.† It was also in the ancient Hebrew or Samaritan letters that the ineffable name was embossed on the gold plate of the high-priest's mitre. The modern Jews either use the word *Adonai*, or express the name by circumlocution, as *The name of Four Letters*, *The Ineffable Name*, &c.; or else make use of symbols, as two *Yods*, (or *J's*.) or three *Yods* in a circle,

\* Campbell's Translation of the Four Gospels, Preliminary Dissert. 7, vol. 1, p. 256.

† Calmet, Dictionaire de la Bible, "**JEHOVAH**." Paris, 1721. fol.

and sometimes three *Radii* or *Points*.\* They assure us that after the Babylonish captivity, it was never pronounced but by the high-priest, and by him only once a year, on the great day of expiation, and then so as not to be heard by the people; and that after the destruction of Jerusalem it was never pronounced, so that the true pronunciation of it is now lost, and cannot be recovered till their restoration to the holy city, when it will be taught them by the King MESSIAH. They do not even scruple to affirm, that he who might know how to pronounce the word rightly, would be able to work the most stupendous miracles; that it was by pronouncing this name Moses slew the Egyptian; and that, by its being written upon his Rod, he was enabled to perform his wonders before Pharaoh. And some of them, in the heat of opposition to Christianity, have ventured to declare that JESUS stole this name out of the temple; secreted it; and by it wrought his miracles.† So great is the blindness which hath happened unto Israel!

\* Maurice's *Indian Antiquities*, vol. 1, p. 127, and vol. 4, p. 581.

† Maimonidis *More Nevochim*, P. 1, chap. 61, 92, p. 106. Basil, 1629. 4to.—Kennicott's *Dissert. on 1 Chron. xi, &c.*, p. 321.—Buxtorf's *Lex. Talmud.*, p. 2432.—Wagenseil's *Tela Ignea in Lib. TOLDOS JESCHV.*, p. 6. Altdorf. 1681. 4to.



The chief part of the doctrines and opinions of the Jews is to be found in those voluminous compilations, THE TALMUDS. There are two *Talmuds*,—the *Jerusalem Talmud*, and the *Babylonish Talmud*. The JERUSALEM TALMUD, compiled principally for the Jews of Palestine, was composed about A.D. 230. The principal or BABYLONISH TALMUD, was begun by Rabbi Asse, and completed by his successors about A.D. 500. The Talmuds are divided into two parts, the *Mishna*, and the *Gemara*. The MISHNA is the *Oral Law*, which the Jews say GOD delivered to Moses on Sinai, as explanatory of the *Written Law*. These unwritten traditionary explanations were delivered, say they, by Moses to Joshua, by Joshua to the Elders, and so on to the year of Christ 150, or according to others 190; when Rabbi Judah Hakkadosh, or the Holy, collected all the traditions, and committed them to writing, that they might not be lost. These are the *Traditions* which our Saviour condemned as destructive of the law of GOD. (Mark vii. 7—13.) The English reader who is desirous to see a specimen of the vain and frivolous distinctions attributed to the Father of Lights, by the Talmudical writers, may indulge his curiosity by perusing the translation of two of the Misnic Titles, viz., *On the Sabbath*, and *Sabbatical Mixtures*, published by

Dr. Wotton in his "Miscellaneous Discourses, relating to the Traditions and Usages of the Scribes and Pharisees," &c. vol. 2.—The GEMARA or *Completion*, as it is called, contains the commentaries and additions of succeeding Rabbins. "The *Mishna*," says a Jewish writer, "is the text, and the *Gemara* the comment; and both together, is what we call the Talmud;" a word signifying doctrine or teaching.\*

Surenhusius, published the Mishna with a Latin translation, in 6 vols., folio, at Amsterdam, in 1698–1703.

Amongst the uncanonical books frequently appended to the Bible, and called the APOCRYPHA, or Private Writings, from not having been read in the churches during the first ages, are some not much superior to the fables of the Talmudists, such are the stories of *Bel and the Dragon*; *Susannah and the Elders*, &c. Others of them wear more the appearance of authenticity, as the books of the Maccabees, especially the *first* of them. One of the earliest notices of the *Apocry-*

\* Levi's Rites and Ceremonies of the Jews, p. 301.—Leusdeni Philologus Hebræo-Mixtus, Dissert. 12, 13, 14, 15.—Buxtorffii Lex. Talmud., p. 1146.—See also Townley's Dissert. on the Talmudical and Rabbinical Writings, prefixed to his Translation of "Maimonides's Reasons of the Laws of Moses." London. 1827. 8vo.

*phal* Writings being read in the churches, is about the end of the fourth century, in Jerome's preface to the books written by Solomon. He observes, "that as Judith, Tobit, and the books of Maccabees were read in some churches, though not received as *canonical*, so the books of Wisdom and Ecclesiasticus might be read for the edification of the people; but not as authority in the doctrines of the Church."\* This judgment of Jerome has been adopted by the *Church of England* in her sixth article of religion. The Popish Council of Trent, according to its general practice, decreed in 1546, that several of the *Apocryphal* books should, by the Romish Church, be received as canonical.

To return :—Such is the estimation in which the TALMUD is held by the Jews, that the Rabbinical writers frequently prefer it to the SCRIPTURES ! They compare "the Scriptures to water, the Mishna to wine, and the Talmud or Gemara to aromatic spices." "The Oral Law," say they, "is the foundation of the Written Law;" and exhort their disciples to "attend rather to the words of the Scribes, than to the words of the Law!"

\* Bingham's *Antiquities of the Christian Church*, vol. 6, b. 14, c. 3, p. 433.

Very differently were the Talmudical collections estimated by several Popes, who, too suspicious of their baneful tendency, and too violent in their measures, instituted processes by which immense numbers of Jewish writings were destroyed. In 1230, Gregory IX. condemned the Talmudical volumes, and ordered them to be burned. In 1204, Innocent IV. adopted the same measures. At a later period, when by the invention of printing, copies of the Talmud had been greatly multiplied, Julius III., by a new edict, ordered inquiry to be made after them; and all the copies that could be met with in all the cities of Italy, to be seized and burned, whilst the Jews were celebrating the Feast of the Tabernacles, in September, A. D. 1553: And according to the calculation of the Romish inquisition, 12,000 volumes of the Talmud were committed to the flames, by order of his successor, Paul IV.\*

The JERUSALEM TALMUD was printed at Venice, by Dan. Bomberg, about the year 1523, in one volume folio; and afterwards, with marginal notes, at Cracow in 1609.

The BABYLONISH TALMUD has been printed several times; the principal editions are those of Bomberg, in twelve volumes folio, printed at

\* Leusdeni Philolog. Heb. Mixt. Dissert. 15. p. 105.

Venice, in 1520 ; and of Bebenisti, in 4to., printed at Amsterdam, in 1644.

Beside the MISHNA, the Jews pretend to have received from the Divine Author of their Law, another and more mystical interpretation of it. This mystical exposition they term CABALA, a word signifying *Tradition* or *Reception*, and designed to intimate that this mystical comment was *received* from God by Moses, who *transmitted* it orally to posterity. The *Mishna*, say they, explains the manner in which the rites and ceremonies of the law are to be performed ; but the *Cabala* teaches the mysteries couched under those rites and ceremonies, and hidden in the words and letters of the Scriptures. They give as an instance the precepts relating to Phylacteries. The *Mishna* teaches the *materials* of which they are to be prepared, the *form* in which they are to be made, and the *manner* in which they are to be worn ; but the *Cabala* shews the mystical reasons of these directions, and informs them why the slips of parchment are to be inclosed in a *black* calf-skin, in preference to any other colour ; why the Phylacteries for the head are to be separated into four divisions ; why the letters written upon them are to be of such a particular form, &c. &c. They divide this mystical science

into thirteen different species, and by various transpositions, abbreviations, permutations, combinations, and separations of words, and from the figures and numerical powers of letters, imagine the law sufficient to instruct the *Cabalistic* adept in every art and science.\* Happy would it have been for the Christian Church, had the Cabalistic doctors of the Jews been the only interpreters of Scripture who had substituted their own fancies for the Word of God!

It is the excellent remark of one of the best Jewish writers, and deserves the attention of every expositor of the Sacred Writings: "That in explaining the Scriptures, and especially the Parables, the general scope and intention of the writer is to be regarded, and not every word and syllable of the Parable; else the expositor will lose his time in endeavouring to explain what is inexplicable, or make the author say many things he never intended."†

The principal interpretations and commentaries of the Cabalists, are contained in the book *ZOHAR*, said to have been written by Rabbi Simeon Ben Jochai, who died about the year of

\* Menasseh Ben Israel, Conciliator, Quæst. in Exod. 50.—Waltoni Proleg. a Dathe, Proleg. 8, p. 319—331.—Basnage's History of the Jews, b. 3, ch. 10—26, folio.

† Maimonidis More Nevochim, in Præfat.

Christ 120, but is probably of a much later date. An edition of it was printed at Mantua A.D. 1558, in 4to.; and another at Cremona, in 1559, in folio.\*

Dispersed by the destruction of Jerusalem, and the heavy calamities that followed, the Jews, at an early period of the Christian æra, had been scattered through various countries, and associated with nations of languages widely different from their own. Obligated, in their civil and commercial intercourse, to adopt the speech of the people among whom they dwelt, the Hebrew so far ceased to be their vernacular tongue, that the Hellenist and other Jews preferred the use of the Greek, and other versions, even in their Synagogue Service. But in the reign of the Emperor Justinian A.D. 552, there arose disputes upon the subject. Some contended that the Law ought to be read in a language understood by the people, many of whom were but imperfectly acquainted with the BIBLICAL HEBREW. Others insisted that the language in which the law was originally written was *sacred*, and maintained that the Holy Scriptures ought not to be read in any other. The decision was referred to the Emperor, who ordered that the SCRIPTURES should be read

\* Buxtorf De Abbreviaturis Hebraicis, p. 199; and Bib. Rab. p. 55.

in the language of the country, whether *Hebrew*, or *Greek*, or *Latin*, or any other. In the use of *Greek* Versions, he recommended the *Septuagint*, though he did not forbid the use of others. He also prohibited the use of the *MISHNA*, or *Second Edition*, as it was called, *because it did not belong to the body of the Scripture, nor had been delivered by the Prophets, but was merely the invention of men, who had nothing divine in them, and who spake only of the earth.* And lest the *ARCHIPHERACITES*, or men of authority amongst the Jews, should frustrate the design of his edict, he denounced corporal penalties, against those Priests or Rabbins who should, by anathemas, and other censures, endeavour to prevent the people from reading the Scriptures.\*

This dispute respecting the language in which the Law should be read in the Synagogues, originated in the debates between the Christians and Jews. The Christians pressed the Jews with arguments in favour of Christianity drawn from the Prophecies respecting the *MESSIAH*; and the Rabbins, dreading the result of such arguments, forbade the Scriptures to be read in any other language than the Hebrew. So true is it, that truth courts investigation and inquiry, and rejoices

\* Gothofredi Corpus Juris Civilis. Novel. 146, tom. 2, p. 580. folio.



in the light; whilst error fears examination, and seeks for refuge in darkness!\* The Edict of Justinian however was but transient in its influence; the Jews obstinately adhered to the practice of reading the Scriptures in Hebrew, in their Synagogues; a practice which still continues to be universally adopted.†

A few years afterwards, the Christian Church witnessed the rare example of a Roman Pontiff sedulously endeavouring to promote an acquaintance with the Sacred Scriptures. GREGORY I., surnamed the *Great*, had been called to the Papal Chair, A. D. 590, in defiance of his wishes, and most determined opposition. A man of rank, of education, and of talents, he had in early life distinguished himself in the senate, and been raised by the Emperor to be Prefect, or Governor of Rome; but finding courts, and the anxieties of magistracy, unfavourable to religion, he had abandoned his worldly honours for retirement, and religious pursuits. The unanimous suffrages of the Papal electors, the voice of the people, and the decision of the civil power, at length forced him from his solitude, and obliged him to assume the Triple Mitre. On his elevation he adopted

\* Basnage's History of the Jews, b. 3, ch. 6, p. 170, fol.—  
Basnage, Histoire de l'Eglise, liv. 9, c. 3, tom. 1, p. 464, fol.

† Lightfoot's Works, vol. 2, p. 798, fol.

the title of *Servant of the Servants of Jesus Christ*; and distinguished himself by the earnestness with which he urged the reading of the Scriptures. These he compared to a river; in some places so shallow, that a Lamb might easily pass through them; in others so deep, that an Elephant might be drowned in them. "The SCRIPTURES," said he, "are infinitely elevated above all other instructions. They instruct us in the truth: They call us to heaven: They change the heart of him who reads them, by producing desires more noble and excellent in their nature than what were formerly experienced;—formerly they grovelled in the dust, they are now directed to Eternity. The sweetness and condescension of the Holy Scriptures comfort the weak and imperfect; their obscurity exercises the strong. Not so superficial as to induce contempt, not so mysterious as to deserve neglect;—the use of them redoubles our attachment to them; whilst, assisted by the simplicity of their expressions, and the depth of their mysteries, the more we study them the more we love them. They seem to expand and rise in proportion as those who read them rise and increase in knowledge. Understood by the most illiterate, they are always new to the most learned." To eulogiums on the Sacred Writings, Gregory united the most animated persuasions. Writing

to a Physician, he represents the WORD of God as an Epistle addressed by the Creator to his creatures; and as no one would disregard such an honour from his Prince, wherever he might be, or whatever might be his engagements, but would be eager to examine its contents; so ought we never to neglect the Epistles sent to us by the Lord of angels and men, but on the contrary read them with ardour and attention. "Study, meditate," said he, "the words of your Creator, that from them you may learn what is in the heart of God towards you, and that your soul may be inflamed with the most ardent desires after celestial and eternal good." This great man not only used persuasions, but he adduced examples, and particularly referred to the conduct of a poor paralytic man who lived at Rome, called SERVULUS, who, unable himself to read, purchased a Bible, and by entertaining religious persons whom he engaged to read to him, and at other times persuading his mother to perform the same office, had learned the Scriptures by heart; and who, even when he came to die, discovered his love to them, by obliging his attendants to sing Psalms with him.

Gregory's decided opposition to persecution, was scarcely less remarkable than his love to the Scriptures. It was a maxim with him, that men should be won over to the Christian religion by

gentleness, kindness, and diligent instruction, and not by menaces and terror. "Conversions owing to force," says he in one of his letters, "are never sincere; and such as are thus converted, scarcely ever fail to return to their vomit, when the force is removed that wrought their conversion." Happy had it been for mankind, if the successors of Gregory, had possessed the same attachment to the Scriptures, and adopted the same views of persecution!\*

It was this Gregory who, zealous for the conversion of the inhabitants of Britain, sent over the monk AUGUSTIN or *Austin*, with forty companions, on a mission to the Anglo-Saxons.† Christianity indeed had been planted in Britain, at a very early period; either by the Apostles themselves, as many have supposed; or, according to those ancient British records, *the Triads*, by BRAN or BRENNUS, the father of Caradoc or Caractacus, the famous British General; who, being taken prisoner with his son, and carried to Rome, A. D. 51 or 52, embraced Christianity, and on his return became anxious to evangelize the

\* See the different Works of Gregory, cited in Basnage, *Hist. de l'Eglise*, liv. 9, ch. 3, vol. 1, p. 465; in Bingham's *Antiquities of the Christian Church*, b. 13. ch. 4, vol. 5, p. 111; and Bower's *History of the Popes*, vol. 2, p. 274.

† Bedæ *Eccles. Hist.* lib. 1, c. 23, and lib. 2, c. 1.

country of the *Silures*, or Britons who inhabited South Wales.\* But such had been the cruelty and persecutions of the Saxons and others, united to the influence of Pagan conquests, that prior to the mission of Austin and his companions, Heathenism had again overspread the land, except in Wales, Cornwall, and Cumberland, where the Britons still retained some footing.

AUSTIN and the other missionaries were favourably received by Ethelbert, king of Kent, who had married BIRTHA, a Christian princess of great virtue and merit; an audience was granted them in the open air; and afterwards, permission given them to use their best endeavours to convert the people from the worship of idols, and turn them to the true and living God. The attempt was to a certain extent successful, but was disgraced by the directions received from the Roman Pontiff, to accommodate the ceremonies of the Christian worship to the usages of the idolaters. Heathen temples, where they could be obtained, were to be preferred to Churches specially erected for Christian worship, that the new converts might not be startled by too great a change. And because the

\* Henry's Hist. of Great Britain, b. 1, c. 2, sect. 2. p. 183, vol. 1, 8vo. Edition.—Theological Repository, No. 9, vol. 2, New Series.—Hughes's *Horæ Britannicæ*, vol. 2, ch. 1, p. 12, London, 1819, 8vo.

Heathens had been accustomed to sacrifice oxen to the Devil, and feast upon the sacrifices, Christians were to be allowed, on certain festivals, to erect booths or tabernacles near the churches, when oxen were to be killed, and the people to feast together to the honour of God.\* Nay, so far was this principle of accommodation carried, that *Venerable Bede*, one of our oldest Ecclesiastical Historians, who was born A. D. 672, assures us, that there was in the same temple, one altar for the sacrifices of idolatry, and another for the services of Christianity;† and *Procopius*, who lived about the middle of the sixth century, affirms that even HUMAN SACRIFICES continued to be offered by those Franks who had embraced the Christian Religion!!‡

Gregory, who had been desirous to establish this mission long before his advancement to the pontificate, neglected nothing which he supposed would contribute to its success; that the missionaries therefore might perform the public duties of religion with decency and propriety, he sent over a number of vestments, sacred utensils, and relics, accompanied by a valuable present of *Books*; a present peculiarly wanted, from the impossibility

\* *Bed. Hist. Eccles. lib. 1, c. 30.* † *Ibid. lib. 2, c. 15.*

‡ *Procopius De Bello Gothico, b. 2, quoted in Borlase's Antiquities of Cornwall, b. 2, c. 22, p. 154.*

of procuring Books in Britain; it being doubtful whether the Pagan conquerors had not utterly destroyed every thing of the sort, and, by the time of the arrival of Austin, not left *one book* in the whole island.\*

A curious account of the Books belonging to the *first* Christian church erected at Canterbury, by the monkish missionary and his companions, is furnished by H. Wanley, in his *Catalogue Librorum Veterum Septentrionalium*, from the *Liber Cantuarensis*, preserved in the library of Trinity College, Cambridge. The following is an abridged translation of the catalogue of them:

“The GREGORIAN BIBLE, in two volumes. In the *first* volume, the title of the book of Genesis is written in red letters; and in *both* the volumes, several splendid purple and rose-coloured leaves are inserted at the beginning of each book.

“A PSALTER, called the *Psalter of Augustine*, from having been presented to him by Gregory himself.

“The FOUR GOSPELS, denominated St. Mildred’s; and of which it is related, that a rustic, in the isle of Thanet, having sworn falsely upon them, was struck with blindness.

\* Bed. Hist. Eccles. lib. 1, c. 29.—Henry’s Hist. of Great Britain, vol. 4, b. 2, c. 4, p. 20.

"A PSALTER, ornamented with a miniature painting of Samuel the priest; and adorned on the outside with the Image of Christ, and the Four Evangelists, on a plate of silver.

"The FOUR GOSPELS.

"A MARTYROLOGY, containing The Sufferings of the Apostles, The Life of St. John, and The Dispute of St. Peter and St. Paul with Simon Magus; ornamented with the Image of Christ, embossed in silver.

"A MARTYROLOGY, beginning with Apollinaris, and terminating with Simplicius, Faustinus, and Beatrice; and adorned with an Image of the Divine Majesty, in silver gilt, and enriched with precious stones.

"AN EXPOSITION OF THE GOSPELS AND EPISTLES, appointed to be read from the third Sunday after the Octave of Easter, to the fourth Sunday after the Octave of Whitsunday; richly ornamented with a large beryl, set round with diamonds and other precious stones."

"These," adds the ancient writer, "are the first-fruits of the books belonging to the whole Anglican church."\* But it may be remarked, that, beside these, Austin brought with him a copy of Gregory's work on the "Pastoral Care."

\* Hiccesii Ling. Vet. Sept. Thesaurus, vol. 2, p. 172, folio.



Leland intimates, (De Script. Brit. pp. 299, 300,) that this library was afterwards considerably enlarged by the exertions of the monkish archbishop. "Augustine," says he, "collected by his friends in Italy many volumes both Latin and Greek, and took care to have them sent him; all of which he left at death to his monks, as pledges of his kindness towards them; the *Greek* are lost partly by the violence of times, partly by fire, partly too by theft; but as to the *Latin*, written after the manner of the ancients, in the large kind of Roman characters, these even now remain, presenting an incredibly majestic air of antiquity in their aspect, namely, two volumes containing the FOUR GOSPELS, but in a version different from that of the Vulgate; a *PSALTER*, dedicated even by Jerome himself to Damasus, the Roman Pontiff, which I would willingly believe to be the very original; besides two most elegant *Commentaries on the Psalms*, which, from their too great age, admit no reader, except one that is very keen-eyed."\* Astle, in his *Origin and Progress of Writing*, notices several of the volumes originally belonging to this library, which are yet extant, and of which he gives *fac similes*. But that Christian library must certainly be deemed

\* Whitaker's Ancient Cathedral of Cornwall, vol. 2, p. 324.

extremely defective, which contained no more of the *Old Testament* than the *Psalter*; nor of the *New Testament* more than the *Four Gospels*, and an *Exposition of some parts of the Epistles*!

It is probable, also, that at a very early period, a translation was made into the BEARLA FENI, or *Phenician dialect of the ancient IRISH*, several fragments of it having been preserved in old and valuable manuscripts. General Vallancey notices one quoted by the celebrated antiquary Lhwyd, and now in his own possession, and from which he has given extracts. This Manuscript contains the lives of the Patriarchs and MOSES: It is written after the manner termed *Cionn fa eite*, a mode of writing somewhat similar to the *Boustrophedon* of the Greeks, that is, reading the first line from left to right, the second line from right to left, and so alternately returning from right to left, and from left to right, similar to the practice of ploughing, to which the terms have reference, both meaning *the ridges of a ploughed field*.\*

During the *sixth* century Columba, a native of Ireland, founded the famous monastery of IONA or I-COLUM-KILL, one of the Hebrides; “once the *Luminary* of the Caledonian regions,”

\* Vallancey's Essay on the Antiquity of the Irish Language, p. 93—98. London, 1818, 8vo.

(as Dr. Johnson calls it,) “whence savage clans, and roving barbarians, derived the benefits of knowledge and the blessings of religion!”—In this seminary, which might justly have been denominated a MISSIONARY COLLEGE, the students spent much of their time in reading, and in *transcribing* the Scriptures and sacred hymns, which Columba was careful to have done with the greatest accuracy, and in which he was surprisingly successful. On one occasion Baithen, one of his disciples, requested him to permit one of the brethren to read over and correct a copy of the Psalter which he had written: Columba replied, that it had been already examined, and that there was only *one* error in it, which was merely the want of the vowel *i* in a single instance. The followers of Columba were called CULDEES, a term generally considered as meaning “servants or worshippers of God.” They were taught to confirm their doctrines by testimonies brought from the unpolluted fountain of the Word of God, and to teach that only to be the Divine Counsel which was found there; and many who received their education in the monastery of Iona became zealous and successful Missionaries amongst the idolaters, especially in the North of Europe.—The death of Columba was in accordance with his life. Conscious of his approaching

and, he said to his attendant, "This day is called the sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labours."—In the evening he attended the religious services, and, after delivering a dying charge to Dermot his attendant, remained silent till the bell rang for the midnight vigils. He then hastily rose, and going to the church kneeled down at the altar to pray.—When lights were brought, it was discovered that he was dying; but though his voice had failed, he looked round upon the monks who had flocked to their beloved master, and with a smile of inexpressible cheerfulness raised his right hand, and making a motion which he used in giving his benediction, breathed his last on the 9th of June A. D. 597, in the 77th year of his age.\*

A singular occurrence is related by Gregory of Tours, as having taken place towards the close of the same century. Childebert, King of Austrasia, in one of his victories over the Goths, having obtained possession of the treasures of the church as a part of the spoils, found among them several most valuable Chalices, and other Sacred Utensils, all of gold, and enriched with precious stones;

\* Smith's *Life of St. Columba*, *passim*. Edinburgh, 1798, 8vo.—Jamieson's *Historical Account of the ancient Culdees*, pp. 3—5, 29, 309, Edinburgh, 1811, 4to.

but what formed a still more valuable part of the spoils, were *Twenty Boxes or Cases to hold the Books of the Gospels*, richly ornamented, like the Sacred Vessels, with gold and jewels. The celebrated copy of the Gothic translation of the Gospels, called the CODEX ARGENTEUS,\* has, with some probability, been supposed to have been found in one of them. There is also another noted fragment of the Gothic Version of Ulphilas, called the CODEX CAROLINUS, in the library of Wolfenbützel. It is accompanied with an old Latin Version of the *Sixth* century, in a parallel column.†

This last singular fragment is a demonstrative proof of that *scarcity of materials* for writing upon, which prevailed during the middle ages, and of that barbarous ignorance which overspread Europe for several centuries. It is written on vellum, and is what is termed by biblical critics, a *Codex rescriptus* or *palimpsestus*, that is, a manuscript which has been defaced, and another work written upon it, on the same parchment or vellum. The work written upon this manuscript is the “Origines” of Isidore of Spain, and appears to have been executed in the eighth or ninth century.

\* See p. 43 of this work, and Marsh’s *Michaelis*, vol. 2, chap. 7, sect. 3, p. 146, part 1.

† Marsh’s *Michaelis*, vol. 2, chap. 7, sect. 32, p. 136, part 1.

A valuable manuscript also of this kind, distinguished by the name CODEX EPHREMI, is preserved in the Royal Library, in Paris. The first part of it contains several Greek works of Ephrem, the Syrian, written over some more ancient writings, which had been erased. These more ancient writings are the whole GREEK BIBLE. The erasure of the New Testament has rendered it in many places illegible, and occasioned many chasms in the reading. Wetstein supposes the original manuscript of the Old and New Testament to have been written before A.D. 542.\*

Dr. Barrett, of Trinity College, Dublin, published, in 1801, an edition of part of ST. MATTHEW'S GOSPEL, in Greek, from a manuscript of this class, in the library of that college. The fragment thus preserved from perishing, by the critical sagacity and labours of the learned editor, is small, but is a valuable acquisition to biblical criticism. Many other valuable *Codices Rescripti* or *Palimpsesti*, are to be found in most eminent libraries. Montfaucon affirms that the greater part of the manuscripts on parchment which he

\* Marsh's *Michaelis*, vol. 2, chap. 8, sect. 6, p. 258, part 1, and vol. 2, part 2, p. 732.—Wetsteinii Proleg., cap. 2, p. 11. Amstel. 1730. 4to.

had seen, were of this kind, except those of a very ancient date.\*

These literary depredations were occasioned, as has been already intimated, by that extraordinary scarcity and dearth of materials for writing upon, which existed during several ages, in most parts of Europe. Great estates were often transferred from one owner to another, by a mere verbal agreement, and the delivery of earth and stone before witnesses, without any written deed.† Parchment, in particular, on which all their books were written, was so scarce, that about the year 1120, one Master Hugh, being appointed by the Convent of Bury St. Edmunds, in Suffolk, to write and illuminate a grand copy of the BIBLE, for their library, could procure no parchment for this purpose in England! And in the Great Revenue-roll of John Gerveys, Bishop of Winchester, A. D. 1226, there is an *item* of FIVE SHILLINGS, expended for parchment in one year.‡ This, for such a commodity, was a considerable sum, at a period when wheat was only

\* See Horne's Introduction to the Critical Study of the Holy Scriptures, vol. 4, part 1, chap 2, p. 63.

† Henry Hist. of G. Britain, vol. 4, b. 2, chap. 4, p. 81.

‡ Warton's Hist. of English Poetry. Dissert. on Learning, &c., vol. 1.

from two to three shillings a quarter or eight bushels, and when, within a few years afterwards, in 1283, we find the following short entry in the annals of the Priory of Dunstable: "This year, in the month of July, we sold our slave William Pyke, and received one mark [thirteen shillings and four-pence] from the buyer."\*

But as there are always persons to be found with whom gain is godliness, some of the LIBRARI, or transcribers of books, scrupled not to efface even the Sacred Scriptures, and write more modern or more popular works upon the parchment which had been devoted to the Book of God. And so early had these erasures commenced, that the Council of Trulle, held in 692, found it necessary to notice and condemn them.† By this practice, many works of value have most probably been destroyed; for men who had the temerity to obliterate the Sacred Records, for "filthy lucre," would certainly not be prevented by any minor considerations, from effacing other writings of infinitely less importance.

Ignorance, induced by the savage conquests of the Goths and Vandals, and other barbarous nations of the North, had now commenced its

\* Henry's Hist. of G. Britain, vol. 9, b. 3, chap. 6, p. 306, and vol. 8, b. 4, chap. 6, p. 340.

† Wetsteinii Proleg., cap. 1, p. 8.



gloomy sway. Princes and prelates, clergy and laity, all felt its baneful influence. The eighth Council of Toledo, in Spain, held about the year 653, found it necessary to forbid the ordination of any who were not, at least, acquainted with the psalms and hymns used in the services of the Church, and with the ritual of baptism; and also to enjoin, that those who had already been ordained, but were, through ignorance, incapable of the duties of their office, should either without any other injunction, learn to read, or be compelled to it by their superiors.\* Withred, King of Kent, in a charter granted to the abbess Eabba, A.D. 693 or 695, acknowledges that, being illiterate, he had marked it with the *sign* of the holy cross. This is said to be the first charter that was ever granted in writing.† Archbishops and bishops were frequently too illiterate to write their own names, and only made their marks to the acts of Councils. Hence the phrase *signing*, for subscribing to a deed, is taken from persons who could not write, usually making the *sign* of the cross in place of their name, in confirmation of any legal deed; and strongly proves the universality of the practice formerly.

\* SS. Concilia Conc., Tolet. VIII, tom. 6, p. 406.

† Whitaker's History of Manchester, vol. 2, b. 2, chap. 7, (notes,) p. 232. 4to.—Hody's History of English Councils and Convocations, p. 46.

Towards the close of this century, the number of books was so inconsiderable, even in the Papal Library at Rome, that Pope Martin requested Sanctamond, Bishop of Maestricht, if possible, to supply this defect from the remotest parts of Germany.\* But nothing more completely proves the scarcity of books at this period, than the bargain which Benedict Biscop, a monk, and founder of the Monastery of Weremoth, concluded a little before his death, A.D. 690, with Aldfrid, King of Northumberland, by which the king agreed to give an estate of eight hides of land, or as much as eight ploughs could labour, which is said to have been eight hundred acres, for one volume on cosmography, or original history of the world!!† The book was given, and the estate received by Benedict's successor, Abbot Ceolfrid.‡

The learning that remained was chiefly confined to monasteries, and other religious retirements. Proofs of the industry of the monks are still remaining. One of these is a fine manuscript preserved in the church of Lichfield, called *TEXTUS SANCTI CEDDÆ*, or *St. Chad's Gospels*.

\* Warton's *History of English Poetry*, Dissert. 2, vol. 1.

† Henry's *History of G. Britain*, vol. 4, b. 2, c. 4, p. 20.—*Russell's Hist. of Modern Europe*, vol. 1, part 1, let. 12, p. 102.

‡ For other instances of the scarcity of books and of general illiterateness during this period, see *Illustrations of Biblical Literature*, vol. 1, p. 219—226.

This manuscript was many years ago presented to the church of Llandaff by Gelhi, who gave for the purchase of it, one of his best horses ; it was deposited in the Cathedral Church of Lichfield, about the year 1020, which being dedicated to St. Chad, the fifth bishop of that see, the book has thence been called by his name. In the margin of it are several annotations in Latin and Saxon, and some in the ancient British or Welsh, which last Mr. Edward Lhuyd supposes to be of about 900 years standing.\*

It is, however, worthy of remark, that the close of the fifth and the commencement of the sixth century presented the singular fact of an illiterate Goth encouraging the promoters of literature. THEODORIC, sovereign of the Ostrogoths, having conquered Italy, and been proclaimed king, though so destitute of literary acquirements himself as to be obliged to sign the royal edicts by tracing the letters ΘΕΟΔ, cut for that purpose, through a plate of gold, yet was the warm patron of learning in others ; and chose for his principal adviser, the illustrious CASSIODORUS, sprung from an eminent family in Calabria. After the death of Theodoric, Cassiodorus retired from public life, and erected a monastery, which he provided not only with the

\* Astle's Origin and Progress of Writing, chap. 5, p. 100.

necessaries, but also the conveniencies of life. In this retirement he applied himself to subjects suited to it. The more illiterate monks he employed in gardening and agriculture, and those whose learning and skill in writing qualified them for it, he engaged in the transcription of important works, especially the Sacred Writings, and in making translations of Greek authors. In his writings he highly commends those who laboured to procure and multiply copies of the Scriptures:—"The transcriber," [*antiquarius*,] says he, "inflicts as many wounds on Satan as he produces copies." He was also anxious that the copies of the Scriptures should be most scrupulously free from every inaccuracy: "For what benefit," he inquires, "can result from a multitude of copies that are incorrect?" In the library of his monastery he placed the *Hebrew* and *Greek* original of the *Old* and *New Testaments*, together with the *Septuagint* version, and that of Jerome, as well as the old *Italic*; and took care to have correct copies of them taken for the use of the monks. He died about the year 562, after a long life of piety and usefulness.\*

\* *Sixti Senensis Biblioth. Sanct.*, lib. 4, p. 261.—Simon's *Critical Hist. of the Versions of the New Test.*, part 2, chap. 8.—Berrington's *Lit. Hist. of the Middle Ages*, pp. 103, 104.

During this century also, the immense empire of CHINA was favoured with the Sacred Writings, and a translation of them into the vernacular tongue. From a curious monument discovered by the Jesuits at Si-ghan-fu, in the province of Xen-Si, in 1625, we learn that under the reign of the Emperor THAI-CUM, a Christian missionary, named OLOPEN, visited the imperial residence at Cham-ghan, or Si-ghan-fu. Having heard of his arrival, the emperor sent his prime minister and other noblemen of his court to meet him, and after discoursing with him on the object of his mission, to conduct him into the imperial presence. The result was important: Fam-hiven-lim, the prime minister, one of the most learned men in the empire, was ordered to translate THE SCRIPTURES, which had been brought by Olopen, into the Chinese language; and the doctrines of the Gospel were commanded to be divulged and preached.\* Succeeding emperors, alas!, pursued a different conduct; the Bonzes or pagan priests raised violent persecutions; the Holy Scriptures were ultimately destroyed or lost; and for many

\* D'Herbelot's *Bibliothèque Orientale*, Sup., p. 165, fol. 1780.—Beausobre, *Hist. de Manichéisme*, liv. 2, ch. 3, p. 195. tom. 1, 4to.—Mosheim's *Eccles. History*, vol. 2, p. 152.—Fabricii *Lux Evangelii*, &c., cap. 39, p. 659.

ages that vast empire, remained without a complete copy of the Bible, and almost without the smallest portion of the Sacred Scriptures, except such parts of the Old Testament as were preserved by the Jews, a colony of whom settled in China at a very early period.\* Within a few years two Chinese versions have been executed, one of them by Dr. Marshman and Mr. Lassar, under the sanction of the Baptist Missionary Society in India; and the other by Drs. Morrison and Milne, in China, under the patronage of the London Missionary Society. Both these translations were aided by liberal grants from the funds of the *British and Foreign Bible Society*. A short time ago an imperial mandate was issued, forbidding the Christian Scriptures to be read, under the penalty of death.

Early in the succeeding century, some parts of the Bible were translated, in this island, into SAXON. ADHELM, or ALDHELM, the first bishop of Sherborn, in Dorsetshire, a dignity conferred upon him for his uncommon merits, translated the PSALTER into the Saxon tongue, about the year 706; and, in his book *De Virginitate*, praises the nuns to whom he wrote, for their industry and

\* Kœgleri Notitiæ S. S. Bibliorum Judæorum in Imperio Sinensi. *passim*, Hæc ad Salam. 1805, 8vo.—Illustrations of Bib. Lit., vol. 1, pp. 83—89.

attention in daily reading and studying the Holy Scriptures.\*

This excellent bishop was not only one of the most learned men of the age in which he lived, but also one of the first poets. King Alfred the Great declared that he was the best poet of all the Saxons, and that one of his pieces was universally sung in his time, near two hundred years after its author's death. He was also the first of our English nation who wrote in Latin, and attempted Latin verse. His fine poetic genius he employed for the most pious and benevolent purposes. Before his advancement to the bishopric, when he was abbot of Malmesbury, in Wiltshire, observing the backwardness of his barbarous countrymen to grave instructions, he composed a number of little poems ingeniously interspersed with allusions to passages of Scripture; and having an excellent voice and great skill in music, frequently sung them himself, in the sweetest manner, to the populace in the streets, with a design of alluring the ignorant and idle, by so specious a mode of instruction, to a sense of duty, and a knowledge of religious subjects.\*

\* Johnson's Historical Account of the several Eng. Trans. of the Bible, in Bp. Watson's Col. of Theolog. Tracts, vol. 3, p. 61.

† Henry's Hist. of G. Britain, vol. 4, b. 2, chap. 4, p. 11.—  
Warton's Hist. of English Poetry, vol. 1, Dissert. 2.

Nor was this great and good man satisfied with only personally promoting the knowledge of the Bible, he strove to persuade others to engage actively in the same blessed work. The copy of a letter is still extant, which he wrote to Egbert, or Eadfrid, bishop of Landisfarn, or Holy Island, in the North of England, exhorting him to translate the Scriptures into the vulgar tongue, for the common benefit and use of the people. This advice appears to have been adopted, since Archbishop Usher tells us in his *Historia Dogmatica*, that a SAXON Translation of the Evangelists done by Egbert, without distinction of chapters, was, in his day, in the possession of Mr. Robert Bowyer: And in the Cottonian Library, in the British Museum, is a manuscript of the FOUR EVANGELISTS in LATIN, most exquisitely written by Egbert himself, with a SAXON interlineary version, added by Aldred, a priest. It is a fine specimen of Saxon caligraphy and decorations. Ethelwold, his successor, executed the illuminations, the capital letters, the picture of the cross, and the Evangelists, with the utmost labour and elegance: And Bilfrid, the Anchoret, covered the book thus written and adorned, with gold and silver plates, and precious stones.\*

\* Johnson's Historical Account, &c., ubi sup.—Warton's History of English Poetry, vol. 1. Dissert. 2,—Usserii Hist. Dogmat., p. 103.



BEDA, or BEDE, the celebrated Ecclesiastical Historian, and the great ornament of his age and country, flourished during this century. Born at Weremouth in the then kingdom of Northumberland, A. D. 672, and educated in the monastery of St. Peter in that place, he spent a long life in the diligent pursuit and communication of useful knowledge, and in the practice of every virtue. He died in his cell at Jarrow, in a most devout and pious manner, May 26th, A. D. 735. One of the last acts of his life was the translation of the GOSPEL OF ST. JOHN into SAXON, at that time the vulgar language of this kingdom. Having been confined for some weeks by sickness, during which he had been employed in the translation, and death now seizing upon him, one of his devout scholars who had acted as his amanuensis, or secretary, said to him, "My beloved master, there remains yet one sentence unwritten."—"Write it then quickly," replied Bede; and summoning all his spirits together, he indited it,—and expired. Dr. Henry observes of him; \* "He was called the *wise Saxon* by his contemporaries, and *Venerable Beda* by posterity; and as long as great modesty, piety, and learning, united in one character, are the objects of veneration amongst mankind, the memory of Beda must be revered."

\* Henry's Hist. of G. B. v. 4, b. 2, c. 4, p. 30.—Fox's Acts & Mon. &c. p. 141, v. 1, fol. Lond. 1684.—Buck's Anec. v. 1, p. 235.

ALCUINUS, or ALCUIN, was another learned native of this island, and a contemporary pupil with Aldhelm. Invited from England to France to superintend the studies of Charlemagne, he instructed him in logic, rhetoric, and astronomy. He was likewise employed by that monarch to regulate the lectures and discipline of the universities which that prudent and magnificent potentate had newly constituted. To a knowledge of the Greek and Latin, he is said to have joined an acquaintance with the Hebrew; and in the latter part of his life, was engaged by his great patron Charlemagne, in a revision of the *Latin* translation of the Bible. He and PAULUS DIACONUS were also employed by the same monarch in compiling a number of HOMILIES, or plain and familiar discourses, which were ordered to be committed to memory and recited, by the priests to the people. After he had spent many years, in the most intimate familiarity, with the greatest prince of his age, he retired to the abbey of St. Martin's, at Tours in France, where he ended his days, A. D. 804. This great man left a Latin poetical catalogue of the authors in the celebrated library of Egbert, Archbishop of York, "the oldest catalogue perhaps existing in all the regions of literature, certainly the oldest existing in Eng-

land." The following *imitation* by an esteemed friend, the Rev. DAVID M'NICOLL, will convey to the English reader a general idea of the content of this eminent library :—

Here, duly placed on consecrated ground,  
The studied works of many an age are found.  
The ancient *Fathers'* reverend remains ;  
The *Roman Laws*, which freed a world from chains ;  
Whate'er of lore passed from immortal *Greece*  
To *Latian* lands, and gained a rich increase ;  
All that *blest Israel* drank in showers from heaven ;  
Or *Afric* sheds, soft as the dew of even :  
*Jerome*, the father 'mong a thousand sons :  
And *Hilary*, whose sense profusely runs.  
*Ambrose*, who nobly guides both church and state ;  
*Augustine*, good and eminently great ;  
And holy *Athanasius*,—sacred name !  
All that proclaims *Orosius'* learned fame.  
Whate'er the lofty *Gregory* hath taught ;  
Or *Leo* Pontiff, good without a fault ;  
With all that shines illustrious in the page  
Of *Basil* eloquent, *Fulgentius* sage ;  
And *Cassiodorus*, with a consul's power,  
Yet eager to improve the studious hour.  
And *Chrysostom*, whose fame immortal flies,  
Whose style, whose sentiment, demand the prize.  
All that *Aldhelmus* wrote ; and all that flows  
From *Beda's* fruitful mind, in verse or prose.  
Lo ! *Victorinus*, and *Boetius* hold  
A place for sage Philosophy, of old.  
Here sober *History* tells her ancient tale ;  
*Pompey* to charm, and *Pliny*, never fail.

The *Stagyrite* unfolds his searching page ;  
And *Tully* flames, the glory of his age.  
Here you may listen to *Sedulian* strains ;  
And sweet *Juvenous'* lays delight the plains.  
*Alcuin*, *Paulinus*, *Prosper*, sing, or show,  
With *Clemens*, and *Arator*, all they know.  
What *Fortunatus*, and *Lactantius* wrote ;  
What *Virgil* pours in many a pleasing note.  
*Statius*, and *Lucan*, and the polished sage  
Whose *Art of Grammar* guides a barbarous age.  
In fine whate'er th' immortal masters taught,  
In all their rich variety of thought.  
And as the names sound from the roll of fame,  
*Donatus*, *Focas*, *Priscian*, *Probus* claim  
An honoured place ;—and *Servius* joins the band ;  
While also move with mien formed to command  
*Euticius*, *Pompey*, and *Commenian*, wise  
In all the lore antiquity supplies.  
Here, the pleased reader cannot fail to find  
Other famed masters of the arts refined,  
Whose numerous works, penned in a beauteous style,  
Delight the student, and all care beguile,  
Whose names, a lengthen'd and illustrious throng,  
I wave at present, and conclude my song.

Celebrated as this library was, it appears to have contained only fourteen fathers and ecclesiastical works, ten ancient classics, including two or three modern Latin writers, six grammarians and scholiasts, and six modern Latin poets ; yet this was the library of which *Alcuin* speaks in a letter to *Charlemagne* : “ O that I had the use of those admirable books, on all parts of learning,

which I enjoyed in my native country ; collected by the industry of my beloved master Egbert.\*

Unfortunately, the invaluable labours of these and other pious and learned men, proved insufficient to dispel the thick darkness which overspread the Western world at this period, extending its influence over both clergy and laity, and producing a correspondent laxity of morals and barbarism of manners. So great was the ignorance which prevailed in this and several of the succeeding centuries, that instructions were given by the pope to the bishops, to make inquiries through the parishes of their respective districts, whether the officiating clergy could read the Gospels and Epistles correctly, and give a literal interpretation of them. Gislemar, an archbishop of Rheims, being called upon before his consecration to read a portion of the Gospels, was found so shamefully ignorant as not to understand the literal meaning of the passage. In Germany, a certain priest was so totally unacquainted with the Latin, the common language of the church-offices, that he baptized in the name *Patri, Filia, et Spiritus Sancta* ; and a question arising as to the legitimacy of the baptism, it was judged proper to:

\* Hody, De Bib. Text. Orig. part 2, lib. 3, p. 409.—Henry's Hist. of Great Britain, vol. 4, b. 2, chap. 4, p. 33.—Mosheim's Eccles. Hist. vol. 2, p. 254.

refer it to Pope Zachary for his decision. Du Cange informs us, that the deans of many cathedrals in France entered on their dignities habited in a surplice, girt with a sword, in boots and gilt spurs, and a hawk on the fist. Carpentier adds, that the treasurers of some churches, particularly that of Nivernois, claimed the privilege of assisting at mass, or whatever festival they pleased, without the canonical vestments, and carrying a hawk. And the Lord of Sassay held some of his lands, by placing a hawk on the high altar of the church of Evreux, while his parish-priest celebrated the service, booted and spurred, to the beat of the drum instead of the organ. We even find them sometimes conferring the titles of secular nobility on the Apostles and Saints; thus St. James was actually created a *Baron* at Paris.\*

The different canons promulgated by various councils and synods in this age, prove, but too fully, the dissolute manners of both clergy and laity: Several of these relate to crimes too abominable to be mentioned; the reader, therefore, who wishes to pursue the subject, may consult Wilkins' *Leges Anglo-Saxonicae*, the canons of the different Councils, and the capitulars of Char-

\* Warton's Hist. of English Poetry, vol. 2, p. 345. Note.—  
Du Cange, Gloss., Lat. v. *Decanus*.

lemagne. Some that refer to less atrocious actions may be noticed. In the canons or *Excerptions* of Ecgbright, or Egbert, framed in 740, the following is the 14th: "That none who is numbered among the priests cherish the vice of drunkenness, nor force others to be drunk by his importunity." The 19th enjoins, "That no priest swear an oath, but speak all things simply, purely, truly." In Cuthbert's canons, made at Cloves-hoo, in 747, it is enacted by the 20th decree, "That bishops, by a vigilant inspection in their parishes, take care, that monasteries, as their name imports, be honest retreats for the silent, and quiet, and such as labour for God's sake; not receptacles of ludicrous arts, of versifiers, harpers, and buffoons; but houses for them who pray, and read, and praise God." And that "nunneries be not places of secret rendezvous for filthy talk, junketing, drunkenness, and luxury, but habitations for such as live in continence and sobriety, and who read and sing psalms; but let them spend their time in reading books and singing psalms, rather than in weaving and working party-coloured, vain-glorious apparel." By the 19th Legatine canon of the Council of Cealchythe, A.D. 785, it is enjoined, "That every Christian take example by catholic men; and if any pagan rite remain, let it be

plucked up, despised, and rejected; for God created man comely and sightly, but pagans, by the instinct of the devil, sacrifice themselves, as Prudentius says,

*Tinxit et innocuum maculis sordentibus humor.*

“ He seems to do an injury to the Lord, who defiles and depraves his workmanship. If any one should undergo this blood-letting, for the sake of God, he would on that account receive great reward; but whoever does it out of heathenish superstition, does no more advance his salvation thereby, than the Jews do by bodily circumcision, without sincere faith.

“ Ye wear garments like those of the Gentiles, whom your fathers, by the help of God, drove out of the world by arms. A wonderful stupid thing! to imitate the example of them whose manners ye hate.

“ Ye also, by a filthy custom, maim your horses, ye slit their nostrils, fasten their ears together, make them deaf, cut off their tails, and render yourselves hateful, in not keeping them sound when ye may.

“ We have heard also, that when you have any controversy between yourselves, ye use sorcery, after the manner of the Gentiles, which is accounted sacrilege in these times.



“Many of you eat horse-flesh, which is done by none of the Eastern Christians; take heed of this too. Endeavour that all your doings be honest, and done in the Lord.”\*

Other attempts were made to prevent these unchristian practices, by injunctions to the clergy, with respect to reading the Scriptures to the people, and instructing them in their duty. Thus in the *Excerptions* of Ecgbright, it is ordained, (can. 3,) “That on all Festivals, and Lord’s-days, every priest preach Christ’s *Gospel*, to the people;” and, (can. 6,) “That every priest do with great exactness instil the *Lord’s-Prayer* and *Creed*, into the people committed to him, and show them to endeavour after the knowledge of the whole religion, and the practice of Christianity.” By Cuthbert’s Canons, it was enacted, (can. 3,) “That every bishop do every year visit his parish; and call to him, at convenient places, the people of every condition and sex, and plainly teach them who rarely hear the Word of God.” It was also decreed, (can. 7,) “That bishops, abbots, and abbesses, do by all means take care, and diligently provide, that their families incessantly apply their minds to reading. By can. 14, it was ordained, “That the Lord’s-day be

\* Johnson’s Collection of Eccles. Laws, Canons, &c., vol. I, An. 740, &c.

celebrated by all, with due veneration, and wholly separated for divine service. And let all abbots and priests instruct the servants subject to them, from the oracles of the Holy Scripture." It was also decreed, "That on that day, and on the great festivals, the priests of God do often invite the people to meet in the church, to hear the Word of God, and to be often present at sacraments of the mass, and at preaching of sermons." One of the canons of the same council, relating to the practice of Psalmody, so much in use in the early and middle ages, offers so curious an argument in favour of singing *in an unknown tongue*, that it deserves to be transcribed; "Psalmody," say they, "is a divine work, a great cure in many cases, for the souls of those who do it *in spirit*, and in mind. But they that sing with the voice, without the inward meaning, may make the sound resemble something; therefore, though a man *knows not the Latin words that are sung*, yet he may devoutly apply the intention of his own heart, to the things which are at present to be asked of God, and fix them there to the best of his power."\*

A passage in Bede's Ecclesiastical History has led some writers to suppose, that, during this century, some portions, at least, of the Scriptures

\* Johnson's Ecclesiastical Laws, *ubi sup.*

were translated into the vernacular tongues of the different nations who inhabited Britain at this period. The words of Bede are, (lib. i, cap. i,) " This island searches and confesses one and the same knowledge of the highest truth, and of the true sublimity, according to the number of books in which the Divine Law is written, in the language of five nations, viz. of the English, the Britons, the Scots, the Picts, and the Latins; which last has become common to all the rest, by the meditation of the Scriptures." It must be acknowledged, however, that if any parts of the Sacred Writings were then translated into those different tongues, they were soon lost or destroyed, or neglected for the more common *Latin* versions, since we hear nothing of several of these translations from any contemporary or succeeding writer.

In Trinity College, Cambridge, there is a HEBREW PSALTER, with an interlineary version in the old NORMAN FRENCH, of great antiquity; but whether by Alcuin or not, is uncertain.\* EINARD, or EGINHARD, the famous author of the *Life of Charlemagne*, is also said to have abridged the PSALMS, by extracting such verses as contained petitions; and then to have translated his abridgment into FRENCH.†

\* Warton's Hist. of English Poetry, vol. 1. Dissert. 2.

† Hody, De Bib. Text. Orig., part 2, lib. 3, p. 409.

During the eighth century a translation was made of the Old and New Testament into the GEORGIAN language, by ST. EUPHEMIUS, whose Autograph of the version is said still to be preserved in the *Iberian* or Georgian monastery at Mount Athos.\*

\* Mount ATHOS, celebrated both in ancient and modern history, is a chain of mountains in Macedonia, deriving their name from one of extraordinary height, and forming a peninsula which stretches out into the *Ægean* sea. It is inhabited by monks and hermits, who are held in such estimation by the Greek church, that those who study Divinity are sent to the monasteries on the peninsula, as their chief theological schools. Montfaucon, in his *Palæographia Græca*, has described the monasteries on this mountain, called the *Holy Mountain*, both by the Greeks and Turks; and our learned countryman, Dr. Pococke, visited no less than nineteen of them during his travels in the East. The best modern account of them is given by Mr. Walpole, from the papers of the late Professor Carlyle, and Dr. Hunt.

“The whole number of convents upon the mountain,” observes Professor Carlyle, “consists of *twenty-two*, and each of these is furnished with a library of Manuscripts, more or less numerous according to the wealth and importance of the society to which it belongs. The monasteries lie at different distances from each other, and in fact, with their dependencies of cells and farms, people the peninsula, into which not one female of any kind, even to a sheep or a hen, is ever admitted. Their situation is the most various, and at the same the most romantic that can be conceived. Out of the twenty-two convents, scarce two are placed on similar sites; but all are either strikingly beautiful, or strikingly magnificent; and each seems designed either to soothe the tedium of solitude, or to awaken the fervours of devotion.”—See WALPOLE’S *Memoirs relating to European*

The discovery of this rare work, is thus interestingly related by Dr. Pinkerton:—"One morning while employed with the prince (*George*, one of the sons of the late King Heraclius) in the winter of 1817,—conversing on the difficulties which impeded our furnishing the Georgians with a complete version of the Sacred Writings, he mentioned to me, that while lately reading in the annals of their nation, and of the reign of his

*and Asiatic Turkey, and other Countries of the East*, pp. 194—196, 198—220. Lond. 1818, 4to.

The monastic institutions on the peninsula were formerly the great store-house or repository of Greek Manuscripts; from whence, on the revival of letters, many of those valuable Manuscripts, particularly of the *New Testament*, were obtained, which now adorn the chief libraries of Europe. James Lascaris, the active agent of Lorenzo de Medici, visited the East in search of ancient Manuscripts, and returned to Italy with a cargo of two hundred, which are said to have been found in Thrace, upon Mount Athos, eighty of which were before unknown to Europe. To the monks of Mount Athos, Russia also is indebted for the richest of its literary treasures. In the library of the Holy Synod at Moscow, we are informed by Mr. Coxe, there are five hundred Greek Manuscripts, of which the greater part were collected from one of the monasteries of Mount Athos, by the monk Arsenius, at the suggestion of the patriarch Nikon; including not only important and valuable manuscripts of the New Testament and Septuagint, but also of Homer, Hesiod, Æschylus, Sophocles, Demosthenes, Æschines, &c.—COXE'S *Travels into Poland, Russia*, vol. 2, p. 50—54, 8vo., cited in *Illustrations of Prophecy*, vol. 2, chap. 30, p. 684. Lond. 1796.

ancestor, in Georgia, he had fallen upon a passage in which it was said, that when St. *Euphemi* translated the Holy Scriptures into the Georgian language, he deposited a copy of it in the *Ibirian*, or Georgian Monastery at Mount Athos. After hearing this piece of interesting information, I collected the particulars from the Prince, and lost no time in laying them before our noble President, Prince Galitzin, requesting him to use means for ascertaining whether such a Manuscript of the Holy Scriptures in the Georgian language still existed in the *Ibirian* Monastery of the far-famed *αγιον ορος*,—and after many months' expectation, to our great joy, an answer was returned, that this precious Manuscript was still preserved! The following letter from the Librarian of that Monastery, *Nicephorus*, contains the interesting particulars which put the fact beyond a doubt.

“ ‘ According to the request of your Highness, I have made proper search in the Library of this Monastery. I have found different books in the Georgian language, of which some are written on parchment and others on paper.

“ ‘ For a very long time we were entirely ignorant of their contents, having no knowledge of the Georgian language. It is only between four or five years since a Georgian Monk, named *Laurentius*, visited this Monastery, whom we requested

to examine these works, and it is from his testimony and explication that the annexed catalogue has been prepared.

“ ‘ Among the said books, *there are two large volumes of the Old Testament, on parchment.* The manuscript of the Georgian Bible which we possess in our library, is in the hand-writing of St. Euphemius, the Georgian, the Founder and the Patron of this Holy Monastery, the Chrysostom of this nation, and the first who translated the Old and New Testament into the Georgian language, and who gave to his countrymen translations of other works, and also composed several himself.

“ ‘ It is impossible for us at present to transcribe these books, as none of us understand the Georgian language: And it is equally impossible for us to part with the originals mentioned in the catalogue, as the most terrible excommunication and anathemas have, from time immemorial, been pronounced by the Holy Synod and the Patriarchs, against those who should dare to carry away, or in any manner whatever dispose of, a single volume of this library: The preservation of it is due to these sage precautions.

“ ‘ At different periods learned travellers and others have had permission to read these books; but none of them were ever allowed to carry a single volume out of the Monastery.

“ ‘ From these circumstances your Highness will will observe, that the only way to attain the laudable and Christian object in view, will be to send some persons learned in the Georgian language, in order to take a faithful transcript of the Georgian Bible, or of any of the other Manuscripts which may be found salutary or useful.

“ ‘ When such individuals shall arrive here, they shall be fraternally welcomed by us ; and we shall do our utmost to afford them every possible facility, in order to obtain the desired object.

(Signed) “ ‘ NICEPHOR,

“ ‘ Librarian of the Ibirian Monastery of Mount Athos.

“ ‘ *Mount Athos, Oct. 15, 1817.*

“ ‘ Among the manuscripts named in the catalogue referred to, which are all in the Georgian language, and thirty-nine in number, and mostly on theological subjects, are the following ;—*The Old Testament in two volumes,—the four Gospels,—the Acts of the Apostles,—the Psalms,—the Gospels, in the vulgar idiom, (or rather, I suppose, in the civil character,)—the Commentaries of St. Chrysostom on St. Matthew’s and St. John’s Gospels,—the Works of St. Gregory the Theologian,—the Discourses and moral*



*Maxims of St. Basil the Great,—the Autograph Works of St. Euphemius the Georgian, &c. &c.*

“While in Constantinople, I spoke with the Patriarch Gregory on this subject; and he warmly recommended the plan proposed in the above letter, as the best for attaining the object we have in view. I had also an opportunity of conversing with *Hilarion Iviricus*, the Archimandrite of the said Monastery, who happened to be at Constantinople at the time, and who confirmed to me every thing contained in the letter of Nicephor. On inquiring of the Patriarch, in what age St. Euphemius lived, I was answered by one of his Archimandrites present, that he lived in the *eighth century*.”\*


The same century is also remarkable for the first ARABIC translation of the Scriptures of which we have any certain date. The conquests of the Saracens or Moors had rendered the Arabic common in Spain; and JOHN, Archbishop of Seville, desirous that the people should read and understand the Holy Scriptures, undertook a translation of them into that tongue, which he completed about A.D. 717.† The late celebrated traveller,

\* Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 33.

† Basnage, *Hist. de l'Eglise*, tom. 1, liv. 9, ch. 4, p. 471.—Brerewood's *Enquiries touching the Diversity of Languages*, &c., p. 237.

Mr. Parke, informs us in his Journal, that he discovered the Mandingo Negroes "to be in possession (among other manuscripts) of an ARABIC VERSION of the Pentateuch of Moses, which they call *Taureta la Moosa*." "This," says he, "is so highly esteemed, that it is often sold for the value of a prime slave. They have likewise a version of the Psalms of David, (*Zabora Dawidi*,) and lastly, the Book of Isaiah, which they call *Lingeeli la Isa*, and which is in very high esteem." These manuscripts were purchased by the Negroes, principally from the trading Moors. There are also several other Arabic translations extant, but the exact date of them cannot be ascertained. "If a conjecture is allowable," says Dr. Herbert Marsh, "on a subject where history leaves us in the dark, we may suppose that most of the Arabic versions were made during the period that elapsed between the conquests of the Saracens in the seventh century, and the crusades in the eleventh; especially about the middle of this period, when the Syriac and the Coptic, though they had ceased to be living languages, were still understood by men of education; and Arabic literature, under the patronage of Al Mamon, and his successors, had arrived at its highest pitch."\*

\* Marsh's Michaelis, vol. 2, part 2, p. 600.



CHARLEMAGNE, the illustrious emperor of the West, and King of France, marked the close of the *eighth*, and the commencement of the *ninth* century, by the military prowess, magnificence, and liberality of his reign. He was a monarch of a most vigorous and comprehensive mind, and the great patron of learning, and learned men; yet so neglected in his education, that he could not write, and was forty-five years of age when he began to study the sciences under Alcuin. Superior to the prejudices, and contempt of learning, shown by the laity of every class, he assembled the learned from all parts of Europe; and “established schools in the cathedrals and principal abbeys, for teaching writing, arithmetic, grammar, and church-music; certainly no very elevated sciences, yet considerable at a time when many dignified ecclesiastics could not subscribe the canons of those councils in which they sat as members; and when it was deemed a sufficient qualification for a priest, to be able to read the Gospels, and understand the Lord’s-prayer.\*

Led on by a blind zeal for the propagation of Christianity, Charlemagne received an indelible stain, in his character, by frequently endeavouring to dragoon the Pagan nations into a

\* Russel’s Modern Europe, vol. 1, part 2, let. 9, p. 64.

profession of the Gospel. At other times, in a spirit more congenial with religion, he laboured to promote amongst the clergy an attention to learning, and the duties of their office; and to spread a knowledge of the Scriptures and morality amongst the laity. With these views, he encouraged the more learned among the clergy, to direct their pious labours towards the illustration of the Sacred Writings, ordered HOMILIES to be composed, and confirmed the ancient practice of reading and explaining to the people, in the public assemblies, certain portions of the Scriptures. The EPISTLES and GOSPELS still read in the churches, are the same as those selected by order of Charlemagne.\* In his *Admonition to the Presbyters*, in 804, he charges the priests to acquaint themselves with the Scriptures, to gain right views of the doctrine of the Trinity, to be ready to teach others, and to fulfil the duties of their office; to commit the whole of the Psalms to memory, and the Baptismal office.† And in the council of Tours, in which he presided, in 813, it was ordained that the bishops should take particular care to translate the Homilies into *Rustic Roman*, or *Teutonic*, (German,) that the

\* Mosheim's Ecclesiastical History, vol. 2, p. 253.

† SS. Concilia, tom. 7, p. 1182.

people might more easily understand the doctrines in which they were instructed.\*

His son and successor, LOUIS the DEBONNAIRE; (so called on account of the gentleness of his manners,) wishful that all persons should read the Scriptures, not only provided HARMONIES OF THE GOSPELS, but gave it in charge to a *Saxon* to translate both the OLD and NEW TESTAMENT into GERMAN, which is said to have been done with elegance.† Calmet calls this in question, and thinks the evidence not decisive, but says, that a PSALTER and the book of JOB, translated by NOTKAR‡ LABEON, abbot of the abbey of St. Gall, in Switzerland, who lived in the reign of the emperor Arnoud, about the year 890, were formerly kept in the library of that town,—a library noted for the many valuable manuscript copies of the classic authors contained in it; and from whence Poggio, the Florentine, an eminent restorer of learning in the fifteenth century, drew many valuable ancient authors from oblivion, and

\* SS. Concilia, tom. 7, p. 1263.

† Usserii Hist. Dogmat., p. 112.—Stillfleet's Council of Trent Examined and Disproved, Works, vol. 6, p. 465.—Basnage, Hist. de l'Eglise, tom. 1, liv. 9, chap. 3, p. 466.

‡ There were three celebrated characters named NOTKAR, for an account of whom see "Illustrations of Bib. Literature," vol. 1, p. 346.

brought them into general notice by causing them to be printed. A curious copy of Quintilian's *Institutes of the Orator*, found by him at the bottom of a dark neglected tower in that monastery, is said to be in Lord Sunderland's library, at Blenheim.\*

A translation of the GOSPELS into GERMAN, or DUTCH, is also attributed to VALDO, or WALDO, Bishop of Freising, about A. D. 900, and is said to have been in rhyme; but this appears to be a mistake, and to have arisen from a transcription of Otffrid's work undertaken by the Presbyter Sigebert, at his request.† And the famous OTTFRID, Bishop of Weissenbourg, not only composed a book of *Homilies* in the TEUTONIC; or GERMAN language; but also favoured the Germans with a metrical HARMONY OF THE GOSPELS in their mother tongue.‡

ALFRED, justly surnamed the *Great*, a prince not inferior in talent to Charlemagne, and infi-

\* Calmet, Dictionnaire de la Bible, "*Bibles Allemandes*."—Warton's Hist. of English Poetry, Dissert. 2.

† Translators' Preface to King James's Bible.—Stillingfleet's Council of Trent, &c., *ubi sup.*—For a full account of this *Harmony*, see "Illustrations of Biblical Literature," vol. 1, p. 281—289.

‡ Marsh's Michaelis, vol. 5, chap. 7, sect. 34, p. 141.—Stillingfleet's Council of Trent, &c., p. 464.—Usserli Hist. Dogmat., p. 120, and Whartoni Auctarium, &c., p. 369.

nately his superior in piety and suavity of manners, ascended the throne of England in the year 871. Born when his country was involved in the most profound darkness and deplorable confusion, and when learning was considered rather as a reproach than an honour to a prince, he was not taught to know one letter from another, till he was above twelve years of age, when a book was put into his hand by a kind of accident, more than by previous design. The queen, his mother, one day being in company with her four sons, of whom Alfred was the youngest, and having a book of Saxon poems in her hand, beautifully written and illuminated, observed that the royal youths were charmed with the beauty of the book; upon which she said, "I will make a present of this book to him who shall learn to read it soonest." Alfred immediately took fire, and applied to learn to read with such ardour, that in a very little time he both read and repeated the poem to the queen, and received it for his reward. From that moment he was seized with an insatiable thirst for knowledge; and reading and study became his chief delight. But great difficulties were thrown in his way. For not only was his kingdom for many years the seat of war, during which he is said to have fought in person fifty-six battles, by sea and land; but at that time few or none among the West-Saxons had any

learning, or could so much as read with propriety and ease. "At my accession to the throne," observes Alfred, in a letter to Wulfsig, Bishop of Worcester, "all knowledge and learning were extinguished in the English nation, insomuch that there were very few to the south of the Humber, who understood the common prayers of the church, or were capable of translating a single sentence of Latin into English; but to the south of the Thames, I cannot recollect so much as one who could do this."\* The prayers of the church were then read in Latin, and continued to be so until the period of the Reformation by Luther.

The wise and pious Alfred, solicitous for the improvement of his subjects, gave every encouragement to learning, adding the powerful influence of his own example. He carried a book containing the Psalms of David, and other prayers copied by himself, continually in his bosom, to which he applied whenever he had opportunity. He was accustomed daily to attend divine service, especially the Eucharist; making use also of prayers and psalms in private. He kept the established hours of prayer, being every third hour both night and day, and frequently entered

\* Henry Hist. of Great Britain, vol. 4, b. 2, ch. 4, p. 45.—  
Russel's Hist. of Modern Europe, vol. 1, part 1, let. 12.



the churches *secretly in the night for prayer*; often lamenting with sighs his want of more acquaintance with Divine Wisdom. He used also, with a careful solicitude, to hear the Scriptures of GOD, from the recitations of natives, or even to hear prayers equally from foreigners, if by chance any arrived from abroad.\*

To bend the minds of his subjects to the love of letters and the practice of virtue, he composed a variety of poems, fables, and apt stories. For the same purpose he translated from the Greek the Fables of Esop. He also gave Saxon translations of Gregory on the Pastoral Office, of the Histories of Orosius and Bede, and of the Consolation of Philosophy, by Boëtius. The last literary work in which he engaged, was a translation of the PSALMS OF DAVID into ANGLO-SAXON, which, however, he did not live to finish, but which was afterwards completed by another hand. This last work appears to have been part of a princely design to have the whole of the Old and New Testaments translated into the Anglo-Saxon, or vulgar tongue, for the general benefit of his subjects. The old Chronicle of Ely affirms, but erroneously, this to have been done.

\* Asser de Alfredi Rebus Gestis, p. 43. quoted in Whitaker's Life of St. Neot, p. 161.

Several fragments of the Anglo-Saxon Bible have been published at different times, by *John Fox*, the martyrologist, *William Lisle*, *John Spelman*, and others.\*

This extraordinary prince, justly considered as one of the wisest and best that ever adorned the annals of any nation, died in the vigour of his age, and the full strength of his faculties, in October A.D. 900, after a life of fifty-one years, and a glorious reign of twenty-nine years and a half. To him Englishmen are indebted for the TRIAL BY JURY, for the foundation of their COMMON LAW, and for the division of the kingdom into Hundreds and Tythings; and the sentiment expressed by him in his will, will never be forgotten. "IT IS JUST," says he, "THAT THE ENGLISH SHOULD FOR EVER REMAIN FREE AS THEIR OWN THOUGHTS."†

Directing our views to the other states of Europe, we find, that about the year 840, two Greek monks, METHODIUS and CYRIL, natives of Thessalonica, introduced Christianity amongst several of the more northern nations, and are regarded as the authors of a translation of the Bible, or, at least, of the New Testament and the

\* Fox's Acts and Monuments, &c., vol. 1, p. 160.—Bibliog. Dict., vol. 6, p. 230.—Gray's Key to the Old Testament, p. 27.

† Russel's Hist. of Modern Europe, vol. 1, pp. 102, 104.

Psalms of David, into the SLAVONIC or *Ancient RUSSIAN*. The "most precious document in this department of Slavonic literature is unquestionably the manuscript of the Four Gospels written in the year 1056, by the Deacon Gregory, for Ostromir, chief magistrate of Novogorod, and at present deposited among the manuscripts belonging to the public Imperial Library in St. Petersburg." Of the *whole* Bible, the most ancient copy remaining is one preserved in the library of the Holy Synod, at Moscow, written in the year 1499, in the time of the Grand Duke Iwan Wasiljewitch. CYRIL was also the inventor of the Slavonian, or Russian letters, which from him have been denominated *Cyrillic*. They were principally formed from the Greek capitals.\*

The first *printed* portion of the Slavonian Scriptures was the PSALTER, printed at Cracow, in Poland, in 1491; re-printed at Montenegro, in 1495. The first edition of any part of the New Testament was the *Gospels*, printed at Ugrovallachia, in 1512, in small octavo. The publication of it was undertaken by order of John Basaraba, the Gospodar of Ugrovallachia, and the editorial care of it committed to a monk named

\* Bacmeister Essai sur la Bibliotheque, &c., de l'Academie des Sciences de St. Petersburg, p. 5.—Marsh's *Michæli*, vol. 2, part 1, chap. 7, p. 154.

Macarius. In the year 1580 the *first* edition of the whole of the Slavonic NEW TESTAMENT was published in octavo. In 1581, the first edition of the *entire* Bible in Slavonic was completed at Ostrog, in folio, which did not, however, reach a second edition till 1663, when it was again printed at Moscow, in folio. In the mean time several editions of the New Testament, as well as of the Gospels, and Epistles, and Psalms of David, had appeared separately. The edition of 1663, it is probable, was corrected by the celebrated NICON, whose eminent talents had raised him from the lowest situation in life to the Patriarchate of Russia; but who was ultimately degraded from that dignity, through the influence of the enemies he had created by his laudable efforts to promote the reformation of the church and clergy.\*

The oldest printed editions of the vernacular, or more modern Russian or Russ language, are those printed at Prague, under the direction of the translator, Dr. FRANCIS SKORINO, a physician, born at Polotsk, an ancient town on the Dvina and Polota, but who resided at Wilna, or Vilna, during the time he was occupied in the translation. In 1517, he printed the books of Job,

\* Henderson's Biblical Researches, (a work replete with information,) pp. 69, 74, 78, 92, 93. London, 1826. 8vo.—*Illustrations of Biblical Literature*, vol. 3, pp. 454, 455.

PROVERBS, and the Apocryphal book of ECCLESIASTICUS; in 1518, the books of WISDOM, ECCLESIASTES, and the CANTICLES, and the four books of KINGS; and in 1519, the PENTATEUCH, the books of JOSHUA, RUTH, JUDITH, ESTHER, the LAMENTATIONS OF JEREMIAH, and the book of DANIEL, in quarto. It appears also from his Prefaces, that he had translated the other PROPHETS, and had designed to translate and publish the whole Bible; but from some cause or other, this design was never completed; though he subsequently printed the ACTS OF THE APOSTLES and the EPISTLES, at Wilna, 1525.

The next attempt that was made to furnish the Russians with a version of the Scriptures in the vulgar tongue, was that of ERNEST GLUCK, Dean of the Lutheran Church in Livonia, whose attention being drawn to the destitute condition of the Russians inhabiting the East Sea provinces, and being desirous of placing the Bible in the hands of the laity, to whom the Slavonian or Old Russian language was become almost unintelligible, determined to attempt a version of the Scriptures into the *Russ*, or modern Russian dialect. He had made some progress in his translation of the New Testament from the Greek, assisted by a Russian priest, whom he maintained at his own expense, when Marienburg was

stormed and taken by General Sheremitoff, his goods plundered, *the manuscript destroyed*, and himself carried captive to Moscow. This account Baron Huiissen received from Gluck himself, in 1704. After this learned clergyman had been carried prisoner to Moscow, Peter I. allowed him a stipend of 3000 rubles annually, for the establishment of an academy, or gymnasium; he died A. D. 1705.\*

The *tenth* century was an age of the profoundest ignorance, and degrading superstition. All the nations of Europe were enveloped in a cloud of thick darkness, never fully dissipated for several succeeding centuries. Some who filled the highest stations in the church could not so much as read, while others, who pretended to be better scholars, and attempted to perform the public offices, committed the most egregious blunders. In Spain, books were become so scarce, that, at the beginning of this century, one and the same copy of the BIBLE, St. Jerome's Epistles, and some volumes of Ecclesiastical Offices, and Martyrologies, often served several different monasteries; and in an inventory of the goods of John de Pontissara, Bishop of Winchester, contained in

\* Henderson's Biblical Researches, p. 111.—Corsett's Present State of the Church of Russia, Pref. pp. xviii—xxii. London. 1729. 8vo.

his capital palace of Wulvesey, all the books which appear are nothing more than "parts of seventeen books on different sciences." This was in the year 1294. The same prelate, in the year 1299, borrows of his cathedral convent of St Swithin, at Winchester, BIBLIAM BENE GLOSSATAM, that is, THE BIBLE, WITH MARGINAL ANNOTATIONS, in two large folio volumes; but gives a bond for due return of the loan, drawn up with great solemnity. A copy of the bond may be seen in the *Dissertation on Learning*, in the first volume of *Warton's History of English Poetry*. This Bible had been bequeathed by Pontissara's predecessor, Bishop Nicholas de Ely: And in consideration of so important a bequest, and one hundred marks in money, the monks founded a daily mass for the soul of the donor. When a book was bought, the affair was of so much importance, that it was customary to assemble persons of consequence and character, and to make a formal record that they were present; and the disputed property of a book often occasioned the most violent altercations. It was also common to lend money on the deposit of a book, and in the universities there were public chests for receiving the books so deposited. The prices of books in the middle ages, were consequently excessive. In the year 1174, Walter,

Prior of St. Swithin's, at Winchester, afterwards elected Abbot of Westminster, purchased of the monks of Dorchester, in Oxfordshire, Bede's HOMILIES, and St. Austin's PSALTER, for twelve measures of barley, and a pall on which was embroidered in silver, the history of St. Birinus converting a Saxon king.\* In 1274, the price of a BIBLE with a Commentary, *fairly written*, was thirty pounds!† A most enormous sum! For in 1272, the pay of a labouring man was only three half-pence per day;‡ so that such a work would have cost him more than fifteen years' labour; and the expense have been greater than building two arches of London Bridge, which, in 1240, cost twenty-five pounds.§ And even, if we regard this Bible as expensive, on account of the beauty of its writing, &c., it is, nevertheless, certain, that common transcriptions of books were excessively dear. In a valuation of books bequeathed to Merton College, at Oxford, before the year 1300, a PSALTER with glosses, or marginal annotations, is valued at *ten shillings*, a sum equivalent to at least £7 10s. at present:

\* Warton's Hist. of Eng. Poetry, vol. 1, Dissert. 2.

† Stowe's Annals, p. 416, cited in Evangelical Magazine, for 1807, p. 121.

‡ See Dugdale's Warwickshire, quoted in Evan. Mag. 1807

§ Maddox's History of the Exchequer, quoted in the Evan. Mag. 1807.



ST. AUSTIN ON GENESIS, and a CONCORDANTIA or *Harmony*, are each valued at the same price.\* Illiteracy and ignorance prevailed universally, and whole nations sank into the most abject and deplorable superstition.

Of the degraded state of religion in the *tenth* century, and of the wretched superstition, which reigned in that and some of the following ages, no stronger proof can be adduced than the institution of the *Feast of the Ass*, celebrated in several churches of France, in commemoration of the *Virgin Mary's flight into Egypt*. A young girl richly dressed, with a child in her arms, was placed upon an ass, superbly caparisoned. The ass was led to the altar in solemn procession. High Mass was said with great pomp. The ass was taught to kneel at proper places; a ludicrous composition, half Latin, half French, was sung with great vociferation, of which the following is a free translation :—

From the country of the East  
Came this strong and handsome beast :  
This able ass beyond compare,  
Heavy loads and packs to bear.  
Now, Seignior Ass, a noble bray ;  
That beauteous mouth at large display :  
Abundant food our hay-lofts yield,  
And oats abundant load the field.

\* Warton's Hist. of English Poetry, vol. 1, Dissert. 2.

True it is, his pace is slow,  
Till he feels the quick'ning blow,  
Till he feels the urging goad,  
On his buttock well bestow'd.

Now, Seignior Ass, &c.

He was born on Shechem's hill :  
In Reuben's vales he fed his fill :  
He drank of Jordan's sacred stream,  
And gamboled in Bethlehem.

Now, Seignior Ass, &c.

See that broad majestic ear !  
Born he is the yoke to wear :  
All his fellows he surpasses !  
He's the very lord of asses !

Now, Seignior Ass, &c.

In leaping he excels the fawn,  
The deer, the colts upon the lawn ;  
Less swift the dromedaries ran,  
Boasted of in Midian.

Now, Seignior Ass, &c.

Gold from Araby the blest,  
Seba myrrh, of myrrh the best,  
To the church this ass did bring :  
We his sturdy labours sing.

Now, Seignior Ass, &c.

While he draws the loaded wain,  
Or many a pack, he don't complain ;  
With his jaws, a noble pair,  
He doth craunch his homely fare.

Now, Seignior Ass, &c.

The bearded barley and its stem,  
 And thistles, yield his fill of them :  
 He assists to separate,  
 When 'tis thresh'd, the chaff from wheat.  
 Now, Selgnior Ass, &c.

AMEN ! bray, most honour'd Ass,\*  
 Sated now with grain and grass ;  
 AMEN repeat, AMEN reply,  
 And disregard antiquity.†

Hez va ! hez va ! hez va hez, &c.

When the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass ; and the people, instead of the usual response, brayed three times in return.‡

But in the midst of ignorance and superstition, justice claims our acknowledgments to be made to those institutions, which, during the middle ages, preserved literature from utter extinction in Europe. Let our views be what they may of the general utility of monastic institutions, it is an acknowledged fact, that, when literature was crushed every where else, it found a refuge in monasteries. In

\* Here he is made to bend his knees.

† Literary Panorama, vol. 2, pp. 585—588 ; vol. 7, pp. 716—718.

‡ Russel's History of Modern Europe, vol. 1, p. 189.—Du Cange, ad voc. Festum.

every great abbey there was an apartment called the *SCRIPTORIUM*, where many writers were constantly busied in transcribing not only the service-books for the choir, but also books for the library. Those who were thus employed, were chiefly boys and novices. But the Missals and BIBLES were ordered to be written by monks of mature age, and discretion. In this country, the Anglo-Saxon artists possessed eminent skill in the execution of their books, and the character they used had the honour of giving rise to the modern small beautiful Roman letter. In Spain also, *Caligraphy*, or the art of beautiful writing, attained uncommon excellence. The Missals, and other books of Divine offices or prayers, were curiously formed, agreeably to an injunction, that no books should be brought into places of devotion which could not be easily read.\* And “in some manuscripts, the letters throughout are so equal, that the whole has the appearance of print.” “Frequently, after reflecting on this singular circumstance,” says a learned man,† “I have been inclined to think, that the monks who cultivated the study of cali-

\* Fosbrooke's *British Monachiam*, vol. 2, p. 178.—Warton's *History of English Poetry*, vol. 1, Dissert. 2.

† Gerhard Tychsen, in his *Tentamen de variis Codicum Heb. V. T. manuscriptis*, quoted by Butler, in his *Hore Bib.*, vol. 1, p. 46.

graphy with great eagerness, had the forms of all the letters of the alphabet impressed into, or engraved out of thin plates; that whole pages or columns of these were placed under the parchment or vellum, on which it was intended to write, so that, by drawing a pencil over them, the monks were able to produce this surprising equality of letters; or, it may have been that the shapes or forms of the letters were first imprinted upon the parchment or vellum, and afterwards filled up." The industrious men thus continually occupied in making new copies of old books, either for the use of the monastery, or their own emolument, were distinguished by the name of ANTIQUARIJ, and sometimes of LIBRARIJ. Isidore of Seville says, "The *Librarii* transcribed both old and new works: The *Antiquarii* only those that were ancient." Swift or short-hand writers obtained the name of *Tachygraphoi*, and elegant or beautiful writers that of *Caligraphoi*. The monks, in their conventual writing-rooms, were enjoined to pursue their occupations in silence; and cautiously to avoid mistakes in grammar, or spelling, or pointing; and in certain instances, authors prefixed to their works a solemn adjuration to the transcribers to copy them correctly; the following ancient one by Irenæus has been preserved: "I adjure thee, who shalt transcribe

this book, by our Lord Jesus Christ, and by his glorious coming to judge the quick and the dead, that thou compare what thou transcribest; and that thou also annex a copy of this adjuration to what thou hast written.”\*

The copyists usually subscribed their names at the *end* of every book, with the year in which it was executed; to which they often added the name of the reigning emperor, and, occasionally, some notice of the signal events of their times. Sometimes, though rarely, the name of the patriarch of Constantinople, for the time being, is added to the subscription of the copyist. Manuscripts written in Sicily bear the name of its kings; many of those executed in the east, notice the Arabian or Turkish princes. The Greeks of the early ages commonly dated from the creation of the world, which they placed 5508 years before Christ. The Jews also date from the creation, or, according to their computation, 3760 or 3762 years before the Christian era. These subscriptions at the end of works are usually termed the *Colophon*; and serve, in most cases, instead of a title-page, both in manuscripts and early-printed books.

\* Du Cange, Glossar. tom. 1, præfat. iv.; tom. 6. “Scriptores et Scriptorium.”—Isid. Hispal. Orig., lib. 6, chap. 13, p. 48. Colon. 1617. fol.—Taylor’s Hist. of the Transmission of Ancient Books, p. 69.

Some of the monks also were engaged in *illuminating*, and others in *binding* the manuscripts, when written. Gold and azure were the favourite colours of the illuminators. In binding their books, they adorned some with gold, silver, ivory, precious stones, or painted velvet; but the most common binding was a rough white sheep-skin, with or without immense bosses of brass, pasted upon a wooden board; and sometimes the covers were of plain wood, carved in scroll and similar work. About the year 790, Charlemagne granted an unlimited right of hunting to the abbot and monks of Sithiu, for making their gloves and girdles of the skins of the deer they killed, and for covers for their books.

A tolerably correct idea may be formed of the superb manner in which those works were bound, which were designed for the use of the principal churches, from the following extract from an inventory of copies of GOSPELS, belonging to the cathedral church of Lincoln, taken in 1536:—

“*Imprimis.* A text after Matthew, covered with a plate, silver and gilt, having an image of the Majesty, [that is, of the Saviour,] with the four evangelists, and four angels, about the said image, having at every corner an image of a man, with divers stones, great and small; beginning in the second Less: and a transmigration; want-

ing divers stones, and little pieces of the plate. *Item.*) One other text after John, covered with a plate, silver and gilt, with an image of the crucifix, Mary, and John, having twenty-two stones of divers colours, wanting four."\*

But neither the writing, nor the illuminating, nor even the binding of books, was the work of *inferior* monks only. Ervene, one of the teachers of Wolstan, bishop of Worcester, was famous for calligraphy, and skill in colours. To invite his pupils to read, he made use of a PSALTER, and Sacramentary, whose capital letters he had richly illuminated with gold. This was about the year 980. Herman, one of the Norman bishops of Salisbury, about A. D. 1080, condescended to write, bind, and illuminate books. The Gospel written by Eadfrid, and illuminated by Ethelwold, has been already noticed.†

In the fourteenth century, GERARD DE GROOT instituted a monastic society called *Fratres Vitæ Communis*, or *Brethren of the common life*, at Deventer. They devoted themselves to prayer and the reformation of immoral characters, had all things common, and earned their livelihood by their pen. One of the most illustrious of this

\* Dugdale's Mon. Anglic., vol. 3, p. 277. 2d Ed. fol. 1673.

† Warton's Hist. of English Poetry, vol. 1, Dissert. 2.



fraternity was the pious THOMAS A KEMPIS, author of the *Imitation of Christ*, or *the Christian Pattern*. He was born in a village called *Chempis* or *Kempis*, in the diocese of Cologne. He died in 1471, in the 91st year of his age. In a painting near his tomb, he is represented as sitting in a chair: A monk on his knees before him inquires, "Thomas! where shall I with certainty find true rest?" To which he replies, "Never canst thou find certain rest but (*in cellâ*) in retirement, in the Bible, and in Christ."—A proof of his love to the Bible, and of his skill as a transcriber, is seen in the beautiful copy of the Bible in his hand-writing preserved in the library of the regular canons at Cologne, which concludes with the following colophon or subscription: "Completum est," &c. "This volume of the New Testament was finished A. D. 1427, on the Eve of Pentecost, by the hand of the brother Thomas de Kempis, to the glory of God."\*

Dark, however, as were the *tenth* and *eleventh* centuries, a few individuals discovered the rare occurrence of attachment to learning and to learned men; amongst whom must be ranked

\* Dibdin's *Typographical Antiquities*, vol. 1, p. 10.—*Freheri Theatrum*, vol. 1, part 1, sec. 3, pp. 92, 93, folio.—For other information relative to transcribers, &c., see *Illustrations of Bib. Lit.*, and the authors there cited.

ATHELSTAN, King of England, and grandson of Alfred the Great. During his reign a law was passed, which enacted, "That if any man made such proficiency in learning as to obtain priest's orders, he should enjoy all the honours of a Thane," or nobleman. It has also been asserted, that this prince employed certain Jews, who then resided in England, to translate the OLD TESTAMENT out of Hebrew into Anglo-Saxon.\* Archbishop Usher places this under the date of 930.

In the Cottonian library is a copy of the FOUR GOSPELS, in Latin, which formerly belonged to Athelstan, and was by him appointed to be used by the succeeding Kings of England, when they took their coronation-oath; and is remarkable for having the genealogy of our blessed Saviour distinct, or separated from St. Matthew's Gospel; so that the Gospel begins at the 18th verse of the first chapter.†

ELFRIC, or ELFRID, another learned man of the same century, at first Abbot of Malmesbury, but raised afterwards to the Archbishopric of Canterbury, translated several parts of the OLD

\* Henry's Hist. of G. B. vol. 4, p. 71.—Hody, De Biblior. Text. Lib. 3, p. 415.

† Selections from Gent. Mag. vol. 2.

TESTAMENT, and also of the *Apocrypha*, into Anglo-Saxon, particularly the Pentateuch, Joshua, part of the books of Kings, Esther, Judith, and Maccabees. He died in 1006. The PENTATEUCH, JOSHUA, and JUDGES, of this translation, were preserved in the Cottonian library, and published at Oxford in 1698, in 8vo., by Edmund Thwaites.\*

It must, however, be observed, that these are not complete versions of the above-mentioned books, since the object of the translator was to furnish his countrymen with a translation of those parts of the Scriptures only, which he conceived to be most important for them to know; as for instance, in *Genesis*, several parts of the 10th, 22d, 23d, 26th, and 36th chapters are omitted: *Exodus* terminates with the 4th verse of the 35th chapter: *Leviticus* contains only what relates to the moral law, nearly the whole of what refers to the ceremonial being omitted. *Numbers*, *Deuteronomy*, and *Joshua*, are also incomplete; and the book of *Judges* concludes with the last verse of the 16th chapter. In many instances he has epitomized the history and precepts, and in others given a verbal translation. The translation of *Genesis* is preceded by a prefatory address to the "Ealdorman Æthelwærd," who, he tells us, had

\* Usserii, Hist. Dogmat. pp. 378—387.

requested him to translate it into English, as far as the history of Isaac, from which period some other person had made a version of it before his time. The preface concludes with the following adjuration: "If any one transcribe this book, I adjure him by the name of God, carefully to correct his copy by the autograph; lest by any mistake of the copier, persons should be led into errors; the guilt of which will, nevertheless, devolve upon the transcriber, and not upon me."

In the EAST, an ARABIC translation of the Scriptures was made by R. SAADIAS GAON. Pocock, Walton, and several other Biblical critics affirm, that he translated the whole of the Old Testament.\* Others, and in particular Wolfius, assert, that he translated only the Pentateuch.† The PENTATEUCH of this version was first printed by the Jews, at Constantinople, in the Hebrew letters, A. D. 1546, fol.‡ It was afterwards published in the Polyglotts of London and Paris.

R. SAADIAS, surnamed *Gaon*, or the Excellent, a title of honour bestowed upon the more celebrated

\* Pocockii Specimen Hist. Arab. p. 361, Oxon. 1650, 4to.—  
Ibid. Præfatis variis lect. Arab. in Waltoni Polyglott. vol. 6.—  
Waltoni Proleg. 14, sect. 15.

† Wolfii Biblioth. Heb. vol. 1. p. 934, Ham. and Lips. 1715, 4to.

‡ Le Long, Biblioth. Sacr., vol. 1, pt. 2, sect. 5, p. 118; and  
sect. 7, p. 159. Edit. Masch.—Bibliographical Dict., vol. 1.  
pp. 243, 264.

Jewish doctors during the middle ages, was a native of Al Fiumi, in Egypt, where he was born about A. D. 892. In 927, he was called out of Egypt by the *Æchmalotarch*, or Prince of the Captivity, *David ben Zachai*, and appointed Rector, or Head of the Academy of *Sora*, with the general superintendency of the Babylonian schools. This important office he discharged with considerable success, until an unfortunate dispute taking place betwixt him and David, the Prince of the Captivity, who had requested him to sign a regulation he had made against the laws, which Saadiah deeming unjust, had refused; the refusal incensed David, who sent his son to threaten him with the loss of his head, if he did not obey his orders. The nation, following the example of its heads, divided into parties. The faction of Saadiah for a while prevailed; David was deposed, and his brother Joseph proclaimed Prince of the Captivity. But the authority of the newly-elected prince did not last long; for David, supported by his friends, was soon enabled to resume the government; and Saadiah was obliged to save himself by flight. He continued in retirement about seven years, during which time he wrote the greater part of his works. He at length returned, that he might be reconciled to the prince; and, surviving him, enjoyed the peaceable possession of the

academy. He died, A. D. 942, aged 50. He was the author of several *Grammatical*, and other works, beside the Arabic translation of the Scriptures, and *Commentaries on Job, Daniel, and the Song of Solomon*.\*

The *eleventh* century, to which we are now advanced, presents a dark and gloomy scene. The disturbed state of England, by the sanguinary contests of the Saxons, Danes, and Normans, and the frequent change of government, were, for many years, highly detrimental to the interests of religion and literature; but after the Conquest by William of Normandy, letters were more cultivated, and learning began to re-illuminate our island; though a long time elapsed before its benignant light beamed upon the science of theology. In the catalogue of Saxon MSS. compiled by H. Wanley, we meet with a few MSS. of the PSALTER, sometimes accompanied by the Sacred Songs of the Scriptures, and the hymns of the church, apparently written about the time of the Conquest. Of the GOSPELS in the Normanno-Saxon dialect, there are only three MSS. yet discovered to exist; the one supposed to have

\* Wolfii Biblioth. Heb., vol. 1. pp. 935—936.—Fabricy, Titres Primitifs, vol. 2, pp. 242, 246, 257.—Baasnage's Hist. of the Jews, B. 7, ch. 4, p. 601.

been written in the reign of William the Conqueror, and the other two about the time of Henry II. Saxon literature had, in fact, long been in its decline, and we may date its fall at about one hundred years after the Conquest, when the language had been so far changed as to have assumed that form which entitles it to the appellation of English. "Those of the clergy who were occupied in the pursuits of literature, sought it rather in the paths to which they were directed by interest and ambition, than by piety. Even among the few, who, duly impressed with the importance and sanctity of their vocation, were diligent to inform themselves, that they might be better qualified to instruct others, little could be expected from their studies, which would illuminate their own minds, or those committed to their solemn charge; for as their reading was seldom extended beyond scraps of Scriptural history, hideously disfigured, and incredible legends, which were equally at variance with reason and truth, they only produced feeble and erroneous expositions of the Oracles of God, and delivered unedifying homilies."\*

The attempt of the Conqueror to introduce the use of the *French* language into his newly-

\* Baber's Wiclif's New Testament, p. 64.

acquired dominions, and the appointment of Norman ecclesiastics, who were ignorant of the vernacular tongue, to the best bishoprics and abbacies in the kingdom, checked the diffusion of knowledge among the English laity, and sank the lower orders into superstitious darkness, whilst they served to restrict scientific information to the clergy, and to hasten the decay of the Saxon dialect.—The laws were ordered to be administered in French ; and even children at school were forbidden to read in their native language, and ordered to be instructed in a knowledge of the Norman only. In the year 1095, Wolstan, bishop of Worcester, was deposed by the arbitrary Normans, who objected against him, that he was “ a superannuated English idiot, who could not speak French,” though he appears to have been a pious and diligent scholar ; for it was his practice, to have the Latin Scriptures regularly read at his table, when he explained them in English to the illiterate, and held conferences upon them with the more learned. In the reign of Henry II. the nobles constantly sent their children into France, lest they should contract habits of barbarism in their speech, which could not have been avoided in an English education. Even the transcribers of Saxon books changed the Saxon orthography for the Norman, and in the place of the original



Saxon, substituted Norman words and phrases. It was afterwards, by various statutes, ordered that the students of our universities should converse either in French or Latin. But from the declension of the power of the barons, and the prevalence of the commons, most of whom were of English ancestry, the native language of England again gradually gained ground; till, in the reign of Edward III. an act of parliament was passed, appointing all pleas and proceedings of law to be carried on in English.\*

Among the learned ecclesiastics invited into England by the Norman William, LANFRANC stands foremost. He was a native of Pavia in Lombardy, born about the year 1005, of a noble family; studied eloquence, and the laws, at Bologna, and was professor of laws in his native city. This charge he resigned in order to travel into Normandy, where he made his monastic profession at Bec, or Bea, about the year 1042. Three years after, he was made prior, and commenced a great school in that monastery, which, by his extraordinary reputation, soon became the most famous at that time in Europe. In 1063, he was appointed first abbot of the monastery of St.

\* Warton's Hist. of Eng. Poetry, vol. 1. pp. 3—7.—Wharton's Auctarium Hist. Dogmat. Uss. pp. 393, 394.

Stephen, at Caen, by William, the founder, then Duke of Normandy. Four years after his patron had obtained the crown of England, he was called to the see of Canterbury, and was appointed by the pope to be his Legate in England.\* He is generally considered as having been the principal author of a *Correctorium Ecclesiasticum*, or critical correction of the Old and New Testament, and ecclesiastical writers. For, having observed that various errors had crept into the Sacred Text, and the works of the Fathers, chiefly through the negligence of transcribers, he, with the assistance of his monks, carefully examined and noted the corruptions which had taken place in the Sacred Scriptures, and Fathers, and even in the service books of the church. His death happened on the 28th of May, 1089. He was buried in Christ Church, Canterbury.

INGULPH, the abbot of Croyland, an Englishman, was another of the learned men of this age. He died in 1109. He is chiefly celebrated for his "History of the Abbey of Croyland," in which the reader is interested peculiarly by the simple and ingenuous air of his important narrative. In this history an account is given of a

\* Butler's Lives, vol. 4, p. 211, Note.—Berington's Lit. Hist. of the Middle Ages, p. 241.

present of forty large original volumes, by divers doctors, to the common library, and of more than a hundred smaller copies of books on various subjects. When the fire happened in 1091, which consumed this celebrated abbey, the library contained 700 volumes.\*

IN FRANCE, THEODORIC, the learned abbot of St. Evroul, endeavoured to unite an assiduous attention to the offices of religion, with the study of the graphic art, and the diligence of the scribe. His monks were urged to the labours of transcription by the influence of example, and the promise of future recompence.

During the eight years that Theodoric presided over the monastery, he procured a transcription of all the books of the OLD and NEW TESTAMENT, and of the *Works of Gregory the Great*. The *Antiquarii*, or scribes of St. Evroul, became celebrated for their skill and diligence; and Theodoric himself bequeathed a *Collectaneum*, or book of Collects, a *Graduale*, and an *Antiphonar* written with his own hand; Rodolfus, his nephew, transcribed a *Missal*, and the *Heptateuch*, or five books of Moses, with Joshua, and Judges; Hugo copied an *Exposition of Exekiel*, the *Decalogue*,

\* Berington's Lit. Hist. of the Middle Ages, b. 4, p. 255.—Turner's Hist. of the Anglo-Saxons, vol. 1, p. 410.

and the first part of Gregory's *Morals*; and Roger, a presbyter, transcribed the third part of the *Morals*, the *Books of Chronicles*, and the books of Solomon.

The value of these labours will be best appreciated by recollecting the scarcity of books at this period, and the excessive prices paid for them by the few who were able to purchase them. Robert, abbot of Jumiege, and successively bishop of London, and archbishop of Canterbury, presented to his monastery, during the time he held the bishopric of London, a book called a *Sacramentary*, containing all the prayers and ceremonies practised at the celebration of the sacraments. This present was accompanied also with various rich ornaments for the sacred services. At the close of the book an anathema was denounced against any one who should steal the book, or any of the ornaments of the monastery; which concluded in terms that strongly mark the value of books, and, in the donor's views, the preference of the book which he had given, to the other articles of his donation:—"If any one take away this book from this place by force, or fraud, or any other way, let him suffer the loss of his soul for what he has done; let him be blotted out of the book of life, and not be written among the just; and let *him* be condemned to the severest excommunication, who shall

take away any of the vestments which I have given to this place, or the other ornaments, the silver candlesticks, or the gold from the table. Amen." \*

There were also some others among the more learned of the monastic orders, who saw and deplored the corruptions which had taken place in the copies of the Holy Scriptures, by the carelessness and incompetency of the transcribers, and who attempted to render them more correct. WILLIAM, abbot of Hirsauge, in the diocese of Spire, was one of these enlightened and valuable men. In his monastery there was a monk of a noble family, who had made unusual progress in sacred literature, of the name of *Theotger*: This able scholar, with another of the same fraternity equally learned, named *Haymon*, he employed in correcting the Vulgate version, endeavouring to restore it to its original purity, amending the punctuation, and forming proper divisions. The revised copy, Trithemius says, was in his times till preserved in the library of the monastery. Theotger was the author of a work *On Music*, of brief *Notes on the Psalms*, and of *Sermons*, and *Epistles*.†

\* Mabillon, *Annales Ord. Benedict.* vol. 4, pp. 461, 462, 518, 519, *Lut. Paris.* 1707, fol.

† Trithemii *Chronicon Hirsaugiense*, vol. 1, pp. 282, 283, *Monast. S. Gall.* 1690, fol.—Mabillon, *Annales*, vol. 5, p. 277.

Attempts were also made to render the Scriptures more generally useful, by translating select parts of them into some of the vernacular dialects of the Continent.

Le Long mentions a PSALTER or two, still extant, written in the old FRENCH or *Norman* dialect of the eleventh century; a translation of the books of KINGS, probably made about the year 1080, and one of rather a later date, of the two books of the MACCABEES. The principal translation of the *Psalms* into *Norman French*, and one of those referred to by Le Long, is found in a magnificent POLYGLOTT PSALTER preserved in the Library of Trinity College, Cambridge. It contains three of the most celebrated versions of the Latin Psalms, usually called the *Gallican*, the *Roman*, and the *Hebraic*, with a preface, prayer, and commentary, subjoined to each Psalm. The Gallican Latin version is accompanied with a gloss, or brief commentary; the Roman with an interlineary *Normanno-Saxon* version; and the Hebraic with the *Norman-French* version. The whole forms a large folio volume, written on vellum, and richly illuminated and ornamented with miniatures and historical paintings, by Eadwin, a monk, who is supposed to have flourished in

the reign of Stephen, king of England, about A. D. 1136.\*

The *Italic* Latin Psalter is of the old translation, such as it was before St. Jerome's time. The *Roman* Psalter is not very different from the old *Italic*. It is nothing else but the old version, cursorily, and in part, corrected by Jerome, in the time of Pope Damasus, A. D. 383. It has had the name of *Roman*, because the use of it began the soonest, and continued the longest, in the Roman offices. The *Gallican* Psalter is Jerome's more correct Latin translation, made from Origen's Hexapla, or most correct edition of the Greek Septuagint. It has been said, (Hodius de Text. Bibl. Orig. p. 384,) that this *Gallican* Psalter is what we still retain in our Liturgy, called the *reading Psalms*, in contradistinction to the other Psalms in our Bibles of the new translation. But this is not strictly true; for the old translation, though it be taken in a great measure from the *Gallican*, has yet many corrections from the Hebrew, (where they were thought wanting,) first by *Coverdale* in 1535, and by *Coverdale* again in 1539, and last of all by *Tonstall* and *Heath* in 1541: According to which edition is the Psalter now used in our Liturgy. (Durell Eccles. Anglican. Vindic. p. 306.) The *Hebraic*

\* Le Long, Biblioth. Sacra. vol. 1, p. 323. 7. Paris, 1723, fol.

Latin Psalter means Jerome's own translation, immediately from the Hebrew, made in the year 391. This though otherwise of great esteem, was never used in the public church offices.\*

In GERMANY, the abbot Willeram was the author of a two-fold paraphrase of the CANTICLES. The first of which is a rythmical *Latin* one; the other a prose one, in the old FRANCIC or *German* dialect. The best edition of this work is by Schilter, published in his *Thesaurus Antiquitatum Teutonicarum*, Tom. I.

In 1079, the King of Bohemia expressed a wish to Gregory VII., to have the offices or prayers of the church translated into the SLAVONIAN, at that time the common language of the North of Europe; but the Pontiff forbade it, and haughtily replied; "I will never consent for service to be performed in the Slavonian tongue. It is the will of God that his Word should be hidden, lest it should be despised if read by every one; and if, in condescension to the weakness of the people, the contrary has been permitted, it is a fault which ought to be corrected. The demand of your subjects is imprudent. I shall oppose it with the authority of St. Peter; and you ought, for the glory of God, to resist it with all your power."†

\* Waterland on the Athanasian Creed, pp. 112—117.

† Basnage, Hist. de l'Eglise, tom. 2, p. 1575.



Next to the declension of the Latin tongue, this refusal was one of the *first* steps towards the *disuse* of the Sacred Scriptures in the vernacular languages, amongst the members of the church of Rome. Another occurrence which hastened that unhappy event, was the establishment of the Inquisition, under Pope Innocent III. and the subsequent council of [Thoulouse in 1229, which published the following canon: "We also forbid the laity to possess any of the books of the Old or New Testament; except, that for purposes of devotion they are permitted to have the Psalter, or Breviary, or Hours of the Blessed Virgin, [that is, in Latin.] But we strictly forbid them having any of these books translated into the Vulgar Tongue." \*

The council of Trent completed the nefarious business. In the 25th session of that celebrated council, a decree passed on December 4th, 1563, by which the making of the INDEX, or list of prohibited books, was referred to the Pope; and in the 4th rule of that Index, by Pius IV. dated March 24th 1564: "All persons are forbidden the use of the Scriptures in the *Vulgar Tongue*, without a particular licence; and whoever presumes to possess or read them without such licence, shall

\* SS. Concilia, tom. 11, pars 1, p. 430.—Stillingfleet's Works, vol. 6, p. 466.

not receive absolution until he has delivered them up to the Ordinary ; and the bookseller who sells or otherwise disposes of such translations, shall forfeit the value of the books, and be subject to such other punishment as the Bishop shall judge suitable to the nature of the offence." \*

The idolatrous worshippers of *Bramah* in Hindostan, have adopted a policy similar to that of the church of Rome, since none but the Brahmins, or Sacred Tribe, may read the VEDAS, or Sacred Books ; and none but the Khatries, or military men, may hear them read ; while, to the other two more populous *Castes*, or Tribes, the Bhyse and the Sudra, or merchants and husbandmen, the SASTRAS only, or commentaries upon the Vedas, are accessible.†

From the bishops of Rome, and the idolaters of India, we turn, with heart-felt satisfaction, to those genuine adherents to the Gospel, the

\* SS. Concilia, tom. 14, p. 953.—Stillington's Works, vol. 6, p. 450.—See the account of this Council and a Translation of the Rules of the INDEX in Illustrations of Bib. Lit. vol. 2, ch. 6, pp. 471—486.—See also, for a full account of the INDEXES, Mendham's Account of the Indexes of the Church of Rome. London, 1826, 8vo., and Townley's Essays on Ecclesiastical History. Essay 9, pp. 133—154. London, 1824, 8vo.

† Wrangham's Sermon, preached before the University of Cambridge, May 10, 1807, p. 37, Note.—Butler's Horæ Biblicæ, part 2, p. 167.

WALDENSES. With them originated in the *twelfth* century, the *first* translation of the entire Bible into FRENCH. About A. D. 1160, Peter de Vaux, or Waldo, a learned and rich merchant of Lyons in France, convinced by reading the Scriptures, of the vanity of the world, forsook his secular pursuits, and devoted himself to the dissemination of Gospel truths. By him, or by his desire, a translation was made of the *Four GOSPELS*, and probably of other parts of the Sacred Scriptures, into French. Pope Innocent III. seems to have referred to this translation, when in a letter to Bertram, bishop of Metz, about the year 1200, he informed him, that several of the laity had procured translations into French, of the *Four Gospels, the Epistles of St. Paul, the Psalms, the Book of Job*, and other parts of the Sacred Writings, and ordered that those who read them should be driven out, and persecuted with extreme barbarity. That the Waldenses were intimately acquainted with the WORD OF GOD, is allowed by their most virulent opponents. A contemporary writer against them, acknowledges that he saw and heard an illiterate rustic repeat the whole of the book of JOB, from memory; and it was alleged against them as a crime, that they affirmed, "that whenever any preacher advanced any doctrine

which he did not prove either from the Old or New Testament, it ought to be regarded as false." \*

The Teachers amongst these early reformers privately travelled up and down two and two together, dressed in coarse habits and barefooted. Each of them carried with him a small volume, containing the *Four Gospels*, and some other parts of the Scriptures, which they took every opportunity to *read* and explain to the persons by whom they were entertained. In the process instituted by the Inquisitor General, against *Pieronetta*, a widow; she acknowledged "that there came to the house of Peter Fornerius, her husband, two strangers in grey clothes, who, as it seemed to her, spake Italian, or the dialect of Lombardy, whom her husband received into his house for the love of God. That whilst they were there, at night after supper, one of them began to read a godly book, which he carried about with him, saying, that therein were contained the *GOSPELS*, and other precepts of the Law;—and that he would explain and preach the same in the presence of all who were present; God having sent him to go up and down the world like the

\* See *Usserii Gravissimæ Questionis*, &c. cap. 8, *passim*.—*Calmet Dict. de la Bible*, art. *Bible*.—*Allix's Remarks upon the Eccles. Hist. of the Ancient Churches of Piedmont*, pp. 216, 263.

Apostles, to reform the Catholic faith, and to preach to the good and simple, showing them how to worship God, and keep his commandments.”\*

Beside the *French* translation of the Scriptures, executed more immediately for the disciples of Waldo, who had retired into Dauphiny, there appears to have been a translation into WALDENSIAN, for the use of those who inhabited the vallies of Piedmont. In 1658, a number of manuscripts and other pieces, collected by Sir Samuel Morland, during the time that he resided in Geneva, for the purpose of dispensing the bounty of the British nation to the poor persecuted Waldenses, were presented by him to the public library of the University of Cambridge. These papers consist altogether of 21 volumes, numbered A, B, C, &c. “In volume F, are collected, and written on parchment, in that which is called the Waldensian language, of a very ancient, but fair and distinct character, the Gospel of Matthew, the first chapter of Luke, the Gospel of John, the Acts, 1 Corinthians, Galatians, Ephesians, Philippians, 1 Thessalonians, 2 Timothy, Titus, the 11th chapter of the Hebrews, with 1 and 2 Peter, the two last

\* Basnage Hist. de l’Eglise, tom. 2, pp. 1434, 1442.—Allix’s Remarks, pp. 277, 322.

imperfect."\* Le Long also mentions a copy of the New Testament, in the *Waldensian* dialect, written by one of the Waldensian Barbs or pastors, presented in the library of the city of Zurich. It is on parchment, in 12mo, and is supposed to have been written about A. D. 1100.†

The poverty of the Waldenses, and the great expense of transcription, prevented the copies of the Scriptures from being numerous among them ; but this deficiency was amply compensated by the diligent perusal of those which they possessed, and the extraordinary attention paid to them when publicly read. In a book concerning their Barbs or pastors, we have this account of their vocation : " All who are to be ordained as pastors among us, while they are yet at home, entreat us to receive them into the ministry, and desire that we would pray to God, that they may be rendered capable of so great a charge. They are to learn by heart all the chapters of *St. Matthew* and *St. John*, all the canonical *Epistles*, and a good part of the writings of *Solomon*, *David*, and the *Prophets*. Afterwards, having exhibited proper testimonials of their learning and conversation,

\* Morland's Hist. of the Churches of Piedmont, p. 98, cited in Anderson's Memorial on behalf of the native Irish, App. p. 79.

† Le Long, *Bibliotheca Sacra*, vol. 1, p. 369.

they are admitted as pastors by the imposition of hands." \*

Attempts were also made by members of the Romish church to translate certain portions of the Scriptures into *French*; but whatever was the cause, they were scarcely known, and appear to have had little or no circulation. The most celebrated Biblical work of this period was the *SCHOLASTICA HISTORIA* of PETER COMESTOR, compiled about the year 1175, at Paris. It is a kind of Latin breviary of the historical parts of the Old and New Testament, accompanied with expositions from Josephus and many Pagan writers; and was so popular, that it was not only used in schools, but was publicly read in the churches; and formed the ground-work of the *Compendiums* and *Translations* (as they have been called) of the Scriptures which were made previous to the Reformation.—The reader may form some idea of this very singular and once popular work, by the following translation, from a very early printed copy of this work now before the writer, of the version or gloss of Genesis iii, 1, &c.

“The Serpent was more subtle than all terrestrial animals, both naturally and incidentally. Inciden-

\* Milner, vol. 3, p. 461.

tally, because it was full of the devil. For Lucifer, being banished from the paradise of spirits, envied man who was in the paradise of bodies, knowing if he could make him commit transgression, he also would be banished. But fearing to be detected by the man, he tried the woman, who was both less prudent, and more easy to be moved to sin. This he did by means of the serpent; for then it was erect like man, being afterwards made prostrate by the curse; and it is said that the *Phareas* walks erect even to this day. He chose also, says Bede, a certain kind of serpent, having a face resembling a virgin's, because, like things delight in their like, and moved its tongue to speak, the serpent at that time knowing of it, in the same way as he speaks by the mouth of fanatics and those who are possessed without their knowledge. And he said, 'Why hath God commanded you not to eat of every tree of paradise, to eat of the trees, but not of every tree?' He put this question, that from the reply to it he might find occasion to say what he had come for: And so it happened. For when the woman, as if in doubt, made answer, 'Lest peradventure we die:' He knowing that a person in doubt is easily moved any way, and taking no notice of the command, replied, 'You will certainly not die: Nay, but because he is unwilling that you should resemble



him in knowledge, and knows that when you shall have eaten of this tree, you will be as gods, knowing good and evil, he hath, as it were through envy, forbidden you.'—And the woman, being lifted up and wishful to become like God, consented." Father Simon says that the French version of the Scriptures, attributed to GUILLAUME DES MOULINS, is no other than the translation of Comestor's *Scholastica Historia*, though it appears without the glosses or interpolations. About the year 1271 it was translated into *German* rhymes. The author, PETER, surnamed *Comestor* or the *devourer*, from the avidity with which he read the Scriptures, was a Frenchman, born at Troyes. He was first a priest in his native city, and afterwards chancellor of the university of Paris; but being wearied with the anxieties of his official situation, he withdrew from public life, and ended his days as a canon regular of St. Victor. He died in 1198.\*

Much more wisely did those oriental scholars act, who in this century translated parts of the Scriptures into *Arabic*, of which there are some copies still existing.—In the British Museum, among the Harleian manuscripts, is a *Polyglott Psalter*

\* Comestoris Scholast. Hist. Gen. c. 21. Basil, 1496. fol.—Simon. Hist. Crit. du V. T. C. 3, c. 11. et Hist. des vers. part 2, c. 28.—Cavei Hist. Literaria, Sæc. 12, p. 682.

written in *Greek*, *Latin*, and *Arabic*, in 1153. The learned *Joseph Scaliger* possessed a copy of the *Four Gospels*, in *Arabic*, written in the year of the world, 6687, that is, A. D. 1179; and an *Arabic Psalter* is also preserved in the library of St. Lawrence, executed about the close of the *twelfth* century, by Theodulus Aben Alfathl, a Melchite deacon of Antioch, from the Septuagint Greek version.\* Several eminent *Jewish* writers and commentators flourished during this century; among whom ABEN EZRA, MAIMONIDES,† DAVID KIMCHI, and SOLOMON JARCHI, are still held in estimation by both Jewish and Christian writers.

In the *thirteenth* century, an *Italian* version of the Bible is said to have been made by JACQUES DE VORAGINE, (*Jacopo Voraxeor*,) archbishop of Genoa, and author of the famous *Legenda Aurea* or *Golden Legend*, a work professing to give the lives of the Saints, but mixed with many fabulous stories.—The existence of this version is, however, denied by *Le Long*, and

\* Classical Journal, No. 16, Dec. 1813, p. 453.—*Le Long*, Biblioth. Sacra. tom. 1, p. 120.

† A translation of that part of Maimonides's celebrated *More Nevochim*, which relates to the *Laws of Moses*, has just been published by the present writer, with Dissertations and Notes, under the title of "The Reasons of the Laws of Moses," &c. in 1 vol. 8vo.

Fontanini, but maintained by Sixtus Senensis, F. Simon, and the publisher of Voragine's "Sermons."—If ever really executed, it was probably little more than an Italian translation of Comestor's *Historia Scholastica*, then in high reputation.\*

IN ENGLAND also, several metrical translations were made from the Vulgate or Latin Bible, during the *eleventh* and *twelfth* centuries, which, in some measure, contributed to the preservation of Scriptural knowledge from utter extinction. One of the volumes, in which, amongst other poetical attempts, several of these BIBLICAL RHYMES are contained, is in the Bodleian library at Oxford; it is a prodigious folio, beautifully written on vellum, and elegantly illuminated with the following title: "Here begynnen the tytles of the book that is cald in Latyn tonge SALUS ANIME, and in Englysh tonge SOWLE-HELE."†

The *Albigenses*, who inhabited some parts of SPAIN, were probably the authors of certain SPANISH versions, interdicted by James I. king of Arragon, who died in 1276; and who, by a law which he passed, ordered, that "no one should possess the books of the Old or New Testament

\* Sixt. Senens. Biblioth. Sanct. b. 4.—Simon. Hist. Crit. du V. T. p. 595.—M'Crie's Hist. of the Reformation in Italy, p. 52.

† Warton's Hist. of Eng. Poetry, vol. 1, p. 14.

in the ROMANCE, or vulgar tongue ; and that whoever possessed any of them, and did not bring them to the bishop of the place, in order to be *burned*, should be considered as suspected of heresy, whether they were of the clergy or laity.\* Towards the close of this century, however, Alphonsus the Wise, king of Castile, acted with more pious liberality, by procuring a translation of the Bible into the CASTILIAN dialect, and rendering it accessible to the most illiterate. This was about A. D. 1280.†

In the Imperial Library, at Vienna, there is a quarto manuscript on parchment, containing fragments of the Old and New Testament, in the old GERMAN tongue, chiefly in verse, and written as early as A. D. 1210. Goldastus, in his *Rerum Alimannicarum Scriptorum*, notices a most elegant Paraphrase of the Old Testament, in German verse, written at the request of the Emperor Conrad IV. by RODOLPH AB EMS, about A. D. 1260.‡

An extract from Petrus Undalensis, preserved by Arngrim, in his *Specimen Islandiæ Histori-*

\* Du Cange, Glossar. 5, *Romanoium*.—Calmet, Dict. de la Bible, *Bibles Espagnoles*.

† Le Long, Biblioth. Sacra, p. 361.

‡ Le Long, Biblioth. Sacra, p. 377.—Usserii Hist. Dogmat. p. 152.

*cum*, affords reason to believe that an ICELANDIC version of the Scriptures existed in the thirteenth century, among a people who cultivated literature and science, at a period when many other parts of Europe were sunk in lethargy, and buried in monkish ignorance.—The probability of an attempt having been made about that time to communicate some knowledge of the Scriptures, in the vernacular idiom, is corroborated by the Rev. Dr. E. Henderson, in the *Report* of his visit to that island in 1814, for the purpose of carrying into effect the plans of the British and Foreign Bible Society. “In the parish of Kalfasell,” says he, “which contains seventy souls, I found only one Bible, besides that belonging to the church; and, what is remarkable, in the parish of Thykvabæ Abbey, where, *about the middle of the thirteenth century, the first attempt was made to translate the Scriptures into the vernacular language*, not a single copy was found to exist at the present day!” In his subsequent, and very interesting publication, entitled, “Iceland, or a Journal of a residence in the Island,” he has favoured the public with an historical view of Icelandic Translations, in which he remarks, that the book which Brockenhusius saw, was, most probably, “a copy of the famous work entitled ‘STIÖRN,’ which was composed about the middle

of the thirteenth century, by Brandr Jonson, at that time abbot of Thyckvabæ monastery, in the eastern quarter of Iceland, and afterwards bishop of Holum." This work, which was written in 1255, by order of King Magnus Haconson, contains a view of the Sacred History from the *Creation*, to the *Captivity* of the Jewish kings. In many places, a literal version is given of the Vulgate text; in others, the Sacred History is paraphrased, and interspersed with legendary tales and fanciful interpretations; and in some, nothing more is exhibited than a brief compendium of the contents of the Scripture accounts. The interpretations of the text are mostly taken from the *Historia Scholastica* of Peter Comestor; though considerable use is made of the *Speculum Historiale*, and the writings of the Fathers. Dr. Henderson adds, "From the few documents that have been handed down to us, relative to the state of Sacred Literature in Iceland, during the reign of superstition, it would appear that copies even of the Vulgate were by no means common; and the learned Bishop Jonson supposes, (*Hist. Eccles. Island.* tom. 2, p. 183,) that in many instances in which mention is made of the Holy Book (*helga boc*) being used in the administration of oaths, nothing more is

meant than an image or representation of the Gospels cut in wood, and painted or cast in mould; relics of which were still found in time in the cathedral of *Skalholt*." \*

In the NETHERLANDS, the Waldenses turned the Scriptures into Low-DUTCH rhymes, according to the custom of those ages, and in imitation of those of the old Teutons, or Germans, and used to record their most memorable affairs in verse. Their reasons for this we shall give in their own words; "Dat daer in was groote nutsche &c. "That there was great advantage in it, (Bible,) no jests, no fables, no trifles, no deceit but the words of truth. That indeed there here and there a hard crust. But the marrow and sweetness of what was good and holy, might easily discovered in it."†

It has been questioned, and apparently with justice, whether any translation of the *whole Bible* into ENGLISH took place during this century. Partial translations of the Bible, indeed, were made about this time, "but they were translated

\* Henderson's *Iceland*, vol. 2, Append. 1, p. 252—261. 1818, 8vo.—Arngrim, *Specimen Islandiæ Historicum*, p. Memb. 2, p. 128. Amstel. 1643, 4to.—Twelfth Report of the British and Foreign Bible Society, p. 204.

† Brandt's *Hist. of the Reformation*, vol. 1, b. 1, p. 100. London, 1720, fol.

of only *some parts* of the Old Testament, as the Psalter, the Church-Lessons and Hymns, and of the New Testament, or rather of *some of the books of it*, and seem not to have been published, but made only for the translator's own use.\* It deserves, however, to be noticed, that Sir William Thoresby, who was archbishop of York in the fourteenth century, caused a treatise to be drawn up in English, by a clergyman, of the name of Garryk, "in the whiche were conteyned the artycles of belefe, the vii dedly sines, the vii workes of marcy, the x commaundements, and sent them in small pagyantes to the common people, to lerne it;" and in this treatise he remarks, that, "a man of London, whose name was MYRINGE, had a BYBLE in ENGLYSHE of Northern speche whiche was sene of many men, and it seemed to be C. yeres old."†

It is perhaps worthy of remark, that in the *thirteenth* century, the *first* CONCORDANCE of the Sacred Scriptures was compiled under the direction of Cardinal HUGO DE S. CARO, or according to his French name, HUGUES DE ST. CHER, who is said to have employed 500 monks, in his very

\* Lewis's Hist. of English Translations, p. 17. London, 1739, 8vo.

† Dibdin's Typographical Antiquities, vol. 3, pp. 257, 258.



useful and laborious undertaking.\* He was born at Vienne in Dauphiné, and studied at Paris, where he became a Dominican friar, in 1225. He was afterwards made Cardinal; and died in 1263. His *Concordance* was a *Latin* one. The first *English* Concordance was by Marbeck, and dedicated to the pious King Edward VI. in 1550, but it referred only to *Chapters*, not to *Verses*.

To the Cardinal the church was indebted also for the celebrated CORRECTORIUM BIBLIORUM. The design of it was to introduce correct copies of the Scriptures into the public services of religion, instead of the shamefully corrupt ones commonly read. For this purpose he obtained a collation of the common copies with the oldest and most accurate that could be obtained, and caused them to be compared with the original Texts. This important revision was made about A.D. 1236. This Bible, with various readings, was, in 1772, in the library of the Dominicans, at Paris.—It may be regarded as the source of all those manuscripts which, under the titles of *Correctio*, *Correctiones*, or *Correctorium Biblia*, are still to be met with in many of the monasteries of the Dominican friars; being considered as the

\* Chevallier (*Origine del 'Imprimerie de Paris*) doubts the fact of so many monks being employed, but supposes the work to have become more voluminous by frequent revisions.

standard of the Latin Scriptures till the Council of Trent.\*

We are likewise considered as being indebted to Cardinal Hugo, for the division of the Bible into the present CHAPTERS. These were first formed for the convenience of quotations and references in a Latin Bible, published by him with POSTILS, (as they were called,) or REMARKS.† The chapters he subdivided again, by adding in the margin, the letters A, B, C, D, E, F, G.‡ But the present VERSES were the invention of Robert Stephens, a learned French printer, and introduced into an edition of the Greek Testament, printed by him in 1551, by placing numeral figures in the margin. Printing the verses *separately*, and placing the number at the beginning of every break or verse, was the work of the editors of an English New Testament, printed at Geneva, in 1557. The introduction of verses into the Hebrew Bible was first made by Athias, an eminent Jewish printer, in 1661.§

\* Fabricy, *Titres Primitifs*, vol. 2, pp. 132—141.

† On the origin of these divisions of the Bible, see “*Illustrations of Biblical Literature*,” vol. I, p. 477; and Horne’s “*Introduction to the Critical Study, &c. of the Holy Scriptures*,” vol. 2, p. 157.

‡ Marsh’s *Michaelis*, vol. 2, chap. 13, part 1, p. 526; part 2, p. 908.

§ Crutwell’s *Pref. to Wilson’s Bible*.—*Theolog. Repository*, No. 10, vol. 2, 1807, p. 124.

The following *masoretical* analysis, called THE OLD AND NEW TESTAMENT DISSECTED, by an anonymous English writer, may perhaps amuse the reader. It contains an enumeration of all the books, chapters, verses, words, and letters, which occur in the English Bible, and Apocrypha. For its accuracy, however, no one will venture to vouch, unless he has followed the steps of the "*painfully laborious*" author of it, who is said to have spent three years of his life in the calculations necessary for its completion.

	OLD TEST.	NEW TEST.	TOTAL.
Books, .....	39, .....	27, .....	66
Chapters, .....	929, .....	260, .....	1,189
Verses, .....	23,214, .....	7,959, .....	31,173
Words, .....	592,439, .....	181,253, .....	773,692
Letters, .....	2,728,100, .....	838,380, .....	3,566,480

In the Apocrypha, chapters 183, verses 6081, words 152,186.

The middle chapter, and least, in the whole Bible, is Psalm cxvii.

The middle verse, is Psalm cxviii, 8.

The middle chapter of the Old Testament, is Job xxix.

The middle verse would be Chronicles xxix, 17, if there was a verse more, and 18, if a verse less.

The shortest verse, is 1 Chronicles i, 25.

The word JEHOVAH, occurs 6,855 times.

The word AND, 35,543 times.

The 21st verse of the 7th chapter of Ezra, contains all the letters of the alphabet.

The 19th chapter of the 2d book of Kings, and the 37th chapter of Isaiah are alike.

The middle book in the New Testament, is 2 Thessalonians.

The middle chapter, is Romans xiii, if there were a chapter more, and xiv, if a chapter less.

The middle verse is Acts xvii, 17.

The shortest verse, is John xi, 35.

The word AND occurs 10,684 times.

Reverting to the *thirteenth* century, we find that, towards the close of it, a translation was made, into the TARTAR language, of the NEW TESTAMENT and PSALMS OF DAVID, by JOHANNES A MONTE CORVINO; in order to accelerate the propagation of the Gospel, among the dark and idolatrous nations to whom he had been sent as a missionary, by Pope Nicholas IV. He was originally an Italian Friar; but after having been a missionary for many years, was appointed Archbishop of Cambalu, the same with Pekin; at that time the celebrated metropolis of Cathay, but now the capital city of the Chinese empire; a city erected into an Archbishopric, and conferred upon Johannes a Monte Corvino, by Clement VII. in 1307, an honour which that laborious missionary enjoyed till his decease, A.D. 1330.\*

During this century GREGORIUS BAR HEBBÆUS or ABUL-FARAI, or as he is most generally called ABULPHARAGIUS, a native of Armenia, born in

\* See the translation of a curious and interesting letter written by him, in Illustrations of Bib. Lit. vol. 1, pp. 500—503.—Mosheim's Eccles. Hist. vol. 3, pp. 133, 299.

1226, compiled his important work entitled *Herreum Mysteriorum* or *Store-house of Mysteries*. It is a critical and expository edition of the Syriac Scriptures, in which the editor corrects the punctuation of them, gives the various readings of an extensive collation of manuscripts and versions, adduces the critical remarks of other writers, and accompanies the whole with brief explanatory notes. The extensive erudition, and critical research of the author, are discoverable in the numerous versions and writers to which he has had recourse in the prosecution of his work. Among the copies of the Scriptures, are, the *Hebrew* and *Great Texts* of the Old and New Testaments; the *Septuagint* version; the *Samaritan*, the *Armenian*, and *Egyptian*, or *Coptic* versions; the *Pentapla*, and *Hexapla* of Origen; the versions of *Symmachus*, *Aquila*, and *Theodotion*; and beside the *Philoxenian* version of the *Syriac*, which he closely follows, the *Heracleian* and *Karkufite Syriac* versions, the former of which received its denomination from Thomas of Harkel, and the latter from its being adopted by the Nestorian Christians who inhabited the mountains of Assyria, the Syriac term *Karkufe* meaning the *head* or the *top of a mountain*. Among the authors are *Basil*, *Athanasius*, *Chrysostom*, *Naxianzen*, *Cyril of Alexandria*,

*Epiphanius, Ephrem, Jacob of Edessa, Pope Julius, Severus of Antioch, Philoxenus bishop of Hierapolis, Moses Bar-Cepha, Hippolytus, Theodore of Mopsuestia, or Mamestra, and several others.\**

In Europe, the most contemptuous sentiments respecting the laity were, at this period, entertained and inculcated by the clergy. A curious instance of this is afforded by RICHARD OF BURY, or RICHARD AUNGERVILLE, successively bishop of Durham, and treasurer of England; a man singularly learned, and so devoted to literature, that he kept transcribers, binders, and illuminators in his palaces, and expended the whole of his ample income, in purchasing scarce and curious manuscripts; and who justly complained, that the knowledge of the Hebrew and Greek, in which the Old and New Testaments were written, and without which the true doctrines of Christianity could not be fully comprehended, was nearly extinct; yet so influenced by the prejudices of his day, as to affirm “*Laici omnium librorum communione indigni sunt:*” “The laity are unworthy

\* *Assemani Biblioth. Orient. vol. 2, pp. 282, 283.*—*Hottingeri Promptuarium, sive Biblioth. Orient. lib. 3, pt. 2, pp. 283, 284, Heidelberg, 1658, 4to.*—*Marsh's Michaelis, vol. 2, part 1. pp. 56, 66, part 2, p. 581.*

form was rendered the object of indifference and contempt. In the summer of 1203, the City appeared before Constantinople, and speedily the following winter in the suburbs of Galata city was taken by storm, and suffered the horrors of pillage and devastation; even *inkstands, and paper, were displayed in the streets, as the ignoble arms, or contrivances of instruments of a race of students and of s*

Consistent with these views, were the amusements adopted to entertain, certainly not to instruct the people, by many of the monks and other ecclesiastics, during what have been emphatically called the dark ages. These consisted in certain theatrical exhibitions of SCRIPTURE HISTORIES, or *Moral Allegories*, in which profane and buffoonery frequently predominated. These were called MYSTERIES, or MORALITIES, from their relation to the mysteries and morals of SCRIPTURE and CORPUS CHRISTI and WHITSUN PLAY

the festivals on which they were generally performed. The *first* spectacle of this kind attempted in England, with which we are acquainted, was the play of *St. Catherine*, acted by the scholars of the priory of Dunstable, under the direction of Geoffrey, a learned Norman, the superintendant of the school, who borrowed copies from the neighbouring abbey of St. Alban's, of which he was afterwards the abbot, to dress his characters. This was about A.D. 1110.—W. Fitz Stephen, a monk of Canterbury who wrote a "Description of London" in 1190, (*Descript. Lond.* p. 7,) says, "London for theatrical spectacles, hath religious plays, which are representations of the miracles which holy confessors had wrought, and of the sufferings by which martyrs had displayed their constancy."\*

In the North of Europe, these dramatic exhibitions were encouraged by Albrecht, bishop of Livonia, who, after having dragooned the Livonians into a profession of Christianity, built the town of Riga, in 1201; and afterwards instituted the performance of *Scripture-plays*. "Of the methods employed in teaching" by Albrecht, says a modern writer, "history mentions only one. At Riga, in 1205, was acted a PROPHEPIC PLAY, that is, a dramatized extract from the history of the Old

\* Henry's Hist. of Great Britain, vol. 6, b. 3, ch. 7, p. 375.



and New Testaments. The design was by this means to allure the heathen to the adoption of Christianity, partly by attaching the converts to their new religion by sensible gratification ; and partly to instruct them in the history of it. The Livonians, baptized and unbaptized, resorted to it in multitudes, and they were informed of the contents by an interpreter. The piece was probably in Latin. The number of performers must have been very great, (perhaps it consisted of the whole order, together with the chapter,) as battles and wars were represented : For instance, from the history of Gideon, David, and Herod. The first exhibition, however, was likely to have been attended by very serious consequences. When the Israelites, under Gideon's command, were fighting at close quarters with the Midianites, the Heathens took it into their heads, that the armed troops were brought in under this pretence, in order to fall upon them. They, therefore, sought their safety in flight. Their mistake, however, being explained to them, they were persuaded to return, and the play was brought to a conclusion."\*

The institution of the Fraternity *del Gonfalone*, in ITALY, in the year 1264, proves the frequency

\* Tooke's View of the Russian Empire, vol. 1, b. 2, sect. 2, pp. 390, 391.

of these Scripture-plays amongst the Italians at that period. In the statutes of that company, printed at Rome, in 1584, (p. 74,) we find the following notice of their constitution:—"The principal design of our fraternity being to represent the *Passion of Jesus Christ*, we ordain that in case the mysteries of the said passion are represented, our ancient orders shall be observed together with what shall be prescribed by the *general congregation*." It is probable, that it was about the same time, also, that the *Passion of our Lord* began to be represented at the Coliseum at Rome, where it continued to be exhibited till the sixteenth century, when it was abolished by the Pope. In the year 1298, on the feast of Pentecost, and the two following holidays, the representation of the **PLAY OF CHRIST**, that is, of his passion, resurrection, ascension, judgment, and the mission of the Holy Ghost, was performed by the clergy of *Civita Vecchia*; and again in 1304, the chapter of *Civita Vecchia* exhibited a play of the creation of our first parents, the annunciation of the Virgin Mary, the birth of Christ, and other passages of Sacred Scripture. In a feast made upon the Arno, in 1304, a machine representing *hell*, was fixed upon the boats, and a piece acted, towards the end of which the *rich man* in hell was seen begging relief, in

vain, of the poor *Lazarus* in Abraham's bosom.\* These *mysteries*, or plays, were frequently performed in the churches; and so late as 1580, a Puritan writer says, "the players are permitted to publish their mamettrie in everie temple of God, and that throughout England."†

Much more wisely, and far more suitably to their office, did the clergy act, at the council of Vienne, in Dauphine, in France, held A.D. 1311, when they decreed that the oriental languages, the Hebrew, Syriac, Chaldee, Arabic, and the Greek, should be taught in public schools; and that the SACRED SCRIPTURES in those languages, should be applied to the conversion of the Saracens.‡

It does not appear, however, that this decree produced any extraordinary exertions in favour of the *Eastern* Christians, since the only oriental versions executed during the *fourteenth* century were a PERSIAN and an ARMENIAN. The PERSIAN translation of the FOUR GOSPELS was made by order of the Prince IBN SAHM ADDAULA

\* Riccoboni's *Historical, &c. Account of Theatres*, pp. 40—50.

† For a copious account of religious dramas, see "Warton's *Hist. of Eng. Poetry*," vol. 1, pp. 240, 250, 293.—Townley's "Illustrations of Biblical Literature," vol. 1.

‡ Aphorpe's *Discourses on Prophecy*, vol. 2, p. 368.

**IBN SCIRANA.** The translator was **SIMON IBN JOSEPH, IBN IBRAHIM AL TABRIZEE**, a Christian of the *Roman Catholic* persuasion. He completed his work in July, 1341.\* The **ARMENIAN** translation here mentioned was made by **BARTHOLOMEW PARVUS**, an Italian, and **JOHN**, abbot of the monastery of St. Basil, in Charna, an Armenian, assisted by other monks. It is uncertain what portions of the Scriptures they translated; but a copy of the **PSALMS** of this version is said to be in the library of St. Honoratus, in Paris.†

Directing our attention again to the West, a singular occurrence, in **IRELAND**, deserves our notice. About the year 1358, Richard Fitzralph, Archbishop of Armagh, is said to have possessed a translation, *probably made by himself*, of the **NEW TESTAMENT** in **IRISH**. This copy is reported to have been hidden by him in a certain wall in his church, with the following note written by himself:—"When this book is found, truth will be revealed to the world; or Christ shortly appear." This, observes the relator, was written in the spirit of prophecy, for this book was found

\* Waltoni Proleg. 16.—Bibliog. Dict., vol. 6, p. 226.

† Echard, Scriptor. Ord. Prædicat., tom. 1, pp. 581, 582. Lutet. Paris. 1719, fol.

when repairing the church, about the year of Christ 1530.\*

RICHARD FITZRALPH, or FITZRAUF, "a man," says Fox, "worthy, for his Christian zeal, of immortal commendation," was first archdeacon of Lichfield, then made chancellor of Oxford, and afterwards promoted to the archbishopric of Armagh, in 1347, and died in 1360. He was the severe and professed antagonist of the Mendicant Friars. In *Benet College*, Cambridge, there is a curious manuscript of one of Fitzralph's sermons; in the first leaf of which there is a drawing of four devils hugging four mendicant friars, one of each of the four orders, Dominican, Franciscan, Carmelite, and Augustine, with great familiarity and affection. In another discourse, delivered before the Pope, at Avignon, in 1357, the archbishop remarks, that when he was young, there were thirty thousand scholars at Oxford, but *then* not more than six thousand.†

Severe as were the invectives of the archbishop against the mendicant orders, he nevertheless did

\* *Baleus Script. Brit. Cent. 14*, p. 246, cited in Archbishop Usher's *Historia Dogmatica*, &c., p. 156.—Fox's *Acts and Monuments*, vol. 1, p. 473.

† Johnson's *Historical Account of English Translations*, in Bishop Watson's *Collection of Tracts*, vol. 3, p. 64.—Warton's *Hist. of Eng. Poetry*, vol. 1, p. 291.

them the justice to acknowledge, that the *mendicant* convents were furnished with noble libraries [*grandia et nobilia libraria* ] But whether amongst their various *manuscripts* there were many copies of the Sacred Scriptures, may be justly doubted; for when some secular priests of Armagh were sent by the archbishop to study divinity at Oxford, about A.D. 1357, they were obliged to return, because they could no where find a Latin Bible; and notwithstanding the service of the church was to be read in Latin, many of the clergy were unable to read, or at most to translate it.\*

WICLIF, who flourished in England a few years afterwards, urged a similar complaint, affirming that there were then many curates who knew not the Ten Commandments, and could not read one single verse in the Psalter.†

Amongst the few who enlightened this æra of darkness, by their pious and learned labours, NICOLAS DE LYRA, or NICHOLAS HARPER, a converted Jew of Normandy, claims our regard. He is particularly celebrated for his Latin *Pos-*

\* Usserii *Historia Dogmatica*, &c., p. 156.—Gray's *Key to the Old Testament*, Introduc., p. 28.—Fox's *Acts and Monuments*, vol. 1, p. 469.

† Great Sentence of Curse Expounded, c. 3, cited in Young's *Historical Dissertation on Idolatrous Corruptions in Religion*, vol. 2, p. 289.

*tillæ*, or short comments, on the whole which are allowed to be very judicious, which he reprehends many reigning Luther is supposed to have borrowed fi work many of those objections which he so urged against the church of Rome. Hen been said,

*Si Lyra non lyrasset;  
Lutherus non saltasset.*

*If Lyra had not harp'd on Profanation,  
Luther had never plann'd the Reformation.*

LYRA flourished about the close of the *th* and commencement of the *fourteenth*. His comment, begun in 1293, was comp 1330. He was the first of the Christian c tators since St. Jerome, who brought ra learning to illustrate the Sacred Writing work has been long and deservedly e Alphonsus, king of Arragon, is said to h the whole of the Bible *fourteen* times, panied with Lyra's notes. About the ye one hundred marks were paid for trai Lyra's Notes in two volumes, to be chain library of the Grey Friars in London.\*

\* Dr. A. Clarke's Commentary, Gen. Pref., p. v de Bib. Text. Orig., lib. 3, pars 2, p. 431.—Warton of English Poetry, vol. 1, p. 292.

The Notes of Lyra were appended to an edition of the Latin Vulgate, printed at Rome, in 1472, and were the *first* comment ever printed. They were also frequently afterwards joined to the *Glossæ Ordinariæ*, or comment of Walfridus Strabus or Strabo; the *additions* of Paul, bishop of Burgos; and the *replies* of Matthias Doringk, or Thoringk; and printed with the Vulgate, or Latin Bible. In a beautiful edition now before me, printed at Venice, in folio, by F. Renner de Hailbrun, the *text* is so disposed as to present the appearance of a *labarum* or standard, surrounded by the notes.\*

The propriety and necessity of illustrating the Sacred Scriptures by COMMENTS have been universally allowed. "At first the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, appears to have constituted the whole of the comment. Afterwards these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate; sometimes the comment was *interlined* with the text; and at other times it occupied a space at the bottom of the page."

"Ancient comments, written in all these various ways, I have often seen," says Dr. A. Clarke.

\* Euseb., *Hist. Crit. de V. T.* lib. 2. chap. 11., p. 485.



“and a Bible now lies before me, written probably before the time of *Wicliff*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath; the line evidently added by a later hand.”\* The following are specimens:—

MATTHEW xi. 5.

Blinde men seen, croktd men wandren,  
mesels ben maad elene, deef men heeren, ded  
men rpsen agin, pore men ben taken to prechng  
of the gospel, or ben maad keepers of the gospel.

LUKE iii. 1.

Heroude tetraarcha, that is, prince of the fourth  
parte.

“Comments written in this way, have given birth to multitudes of the *various readings* afforded by ancient manuscripts: For, the notes of distinction being omitted or neglected, the *gloss* was often considered as an integral part of the text, and entered accordingly by succeeding copyists.”

Ancient commentators adopted four kinds of exposition, the *literal* or *historical*, the *tropological* or *moral*; the *allegorical*, and the *anagogical*. A writer on this subject thus distinguishes them:—By the *literal* or *historical* exposition of Scripture, is meant the actual statement of the

\* Clarke's Commentary, Gen. Pref.

facts or truths of revelation, as by the term *water* we merely designate that fluid element: By the *tropological* or *moral* exposition is understood that which enforces moral duties by former occurrences, as when our Lord compares the case of the Jews with that of the Ninevites and of the Queen of Sheba, in order to induce their repentance: By the *allegorical* mode of interpretation, is meant that which regards one thing as figuratively representative of another, as when Elias is said to prefigure John the Baptist: And by the *anagogical*, the representation of future things by present, as future enjoyment and glory, by the Land of Promise, or Canaan; and eternal cessation from trouble, by the rest of the Sabbath. Unfortunately for the Church, the desire of spiritualizing every part of Scripture, and of discovering hidden senses in the relation of the plainest historical details, and the most direct precepts of religion, prevailed for many ages among the most eminent expounders of Holy Writ, and rendered their expositions of much less value than they otherwise would have been. The reader who wishes to pursue the history of Scriptural interpretations, may consult with advantage Rosenmuller's works, *De fatis interpretationis sacrarum litterarum in ecclesia Christiana*;

and *Historia Interpretationis S. S.*; and Conybeare's *Bampton Lectures* for 1824. See also *Sixti Senensis Bibliotheca Sancta*, lib. iii.

The terms anciently used to designate notes or comments on the Sacred Writings, were various, as POSTILLA, GLOSSA, CATENA, &c.

POSTILLÆ were generally composed of Scholia, or short remarks upon the text. The name was probably adopted from the explanatory notes being placed *after* the text; and derived from the Latin *Postea*, or *Post illa*, (sc. *verba*.)

The CATENÆ were compilations from the works of preceding commentators.

The etymology and application of the terms TEXT and GLOSS, are well explained in the following remarks of a late learned antiquary: \* "There are few who are ignorant of the sense and meaning of the word TEXT, but how it grew to signify the WORD OF GOD, many, perhaps, would be glad to know. We have it from the Romans, who, from the similitude subsisting between spinning and weaving, and the art of composing, both in verse and prose, applied to the

\* Rev. S. Pegge. See Letter to Editor of Gent. Mag., Oct. 1753, under signature of "Paul Gemsege."—Du Cange, *Glossarium*, POSTILLÆ, tom 3, p. 362.

latter several expressions proper to the former :  
Hence Horace,

—*tenui deducta poemata filo.*

That fine-spun thread, with which our poem's wrought.

EP. II, 1, 220.

and Cicero, *texere orationem*, and *contexere carmen*. Amongst the later Roman writers **TEXTUS** occurs often in the sense of a *piece* or *composition*, and by excellence came to denote the **WORD OF GOD**, just as the general word **SCRIPTURA** also did. But this is not all; the method of writing the **Scriptures** (and some few other books) before the art of printing was invented, was thus, as I here represent it, from an old manuscript of the New Testament, of the Vulgate version, now before me :—

MATTHEW vii. 23 :

Et tunc confitebor illis, quia

Non novit lux  
tactis L. non  
tupit, quæ si  
tupit, non  
non novit.

in nullo approbavi, sed reprobovi.

nunquam novi vos. dis-

cedite a me omnes qui opera-

quis

non hoc novit, ergo non, qui mandata ejus custodiant.

mini iniquitatem.

qui operantur,  
non dicat qui  
operati sunt,  
ne tollat peni-  
tentiam, sed  
qui in iudicio  
habet non ha-  
bentis facultatem  
peccandi,  
tamen habetis  
afflictum.

“ The sentences at the sides are the *gloss* ;  
the middle, which is in large hand, is the **TEXT** ;  
and between the lines of that, is put the **INTER-**

LINEARY GLOSS, in which place a translation version, in some ancient manuscripts in the Cottonian and other libraries, is sometimes inserted. The TEXT here means the WORD OF GOD, opposed to the *gloss*, both the *lateral* and *interlineary gloss*; and because the text is usually written, as in this manuscript, in a very large and masterly hand, from thence a large and strong hand of that sort came to be called *the hand*. By GLOSS, is meant a commentary exposition, generally taken out of the Latin fathers, St. Hieronyme, St. Augustine, &c. It is originally a Greek word, and at first means a single word put to explain another, as appears from the ancient Greek and Latin *glossaria* but afterwards it came to signify any exposition or larger commentary. From hence are derived our English expressions,—*to put a gloss upon thing*, that is, a favourable interpretation or construction; *gloss*, a fair shining outside; and *to glose*, to flatter.”

Valuable, however, as were these endeavours to explain and illustrate the Sacred Writings, their utility was considerably lessened by being written in a language nearly obsolete, since but few in the *fourteenth* century were able to read any works written in Latin, except the more learned of the clergy. It was, therefore, a wise and

popular method of instruction which is said to have been adopted by CHARLES V. OF FRANCE, to cause the Scriptures to be translated into the various *dialects* of his kingdom. One person engaged in this work was *Raoul de Presle*, about A. D. 1377. Antonius Molinæus professes to have had a copy in his possession, written upon parchment, in the dialect of PICARDY. But it is to be lamented that when it was found that copies of these translations were procured by the Waldenses, and used by them in the defence and promotion of their sentiments, an order was obtained to suppress them. Before DE PRESLE undertook his French version, CHARLES had caused several transcripts to be made of *Guiars de Moulins*' translation of Comestor's *Historia Scholastica*.\*

A translation of the Scriptures, also, into SWEDISH, is said to have been made in the *fourteenth* century, for the use of St. BRIDGET or BRIDGIT, daughter of King Birger or Birgines, of Upland, and founder of the *Brigittins* or *Bridgettins*, who, being a *Swede*, and exceedingly diligent in reading the Bible, procured a translation of it into

\* Usserii Hist. Dogmat. de Scrip. et Sac. Vernac., p. 158.—Calmet, Dict. de la Bible, "Bibles Francoises."—Le Long, Biblioth. Sac., vol. 1, p. 318—324.

her native tongue. The translator was *Matthias*, canon of Lindköping, and confessor to the saint. No copy of this translation is now to be found.\*

The *first Polish* version with which we are acquainted, is one by HEDWIGE, wife of Jagellon, duke of Lithuania, who embraced Christianity about the year 1390. Another *Polish* version is reported to have been made by Andrew de Jasowitz, about 1410, by order of SOPHIA, wife of Casimir Jagellon, king of Poland.—Nor ought it to be forgotten, that Poland was indebted to *female* piety for the introduction of Christianity: Dambrowka, daughter of Boleslaus, duke of Bohemia, having, by repeated exhortations, persuaded her husband Miceslaus, duke of Poland, to abandon Paganism and embrace the Gospel, which he did A. D. 965.†

In the Royal Library at Copenhagen, there is a manuscript, containing a DANISH version of *part* of the OLD TESTAMENT, supposed to have

\* Calmet, Dictionnaire de la Bible, “Bibles Suedoises.”—*Messenii Scondia Illustrata*, vol. 2, tom. 9, cap. 6, p. 43. Stockholm, 1700, folio.

† Calmet, Dictionnaire de la Bible, “Bibles Polonoises.”—*Fabricii Lux Evangelii Toti Orbi Exoriens*, p. 541. Hamb. 4to.—*Mosheim's Eccles. History*, vol. 2, p. 375.

been made in the *thirteenth*, or at the latest, in the *fourteenth* century.\*

“ It forms an ordinary folio, and has been strongly bound in wooden boards, covered with skin. It has already suffered considerable damage from its exposure in a humid place, and is fast mouldering away at the ends. It is written on paper, in two parallel columns. Towards the beginning, the lines marking the space to be filled by the text, have been drawn with ink, the colour of which is considerably paler than that with which the text itself is written ; but the rest has been ruled with a leaden pen. The text forms one whole, no blank space being left either between the chapters or the books. The initial letter of every chapter is roughly ornamented, and is written with a kind of red paint, which has something of a glossy surface, resembling wax. The same material is used in correcting what was improperly written, and in writing the titles of the books and chapters. The first two leaves, and part of the third, have been devoured by the tooth of time ;

\* For the account which follows, I am indebted to the kindness of the Rev. Dr. Ebenezer Henderson, who favoured me, (for the Illustrations of Biblical Literature,) with a valuable *manuscript History of the Danish Versions*, written by himself, and to which that work is principally indebted for what relates to the Biblical History of Denmark.



and the text now begins Genesis ii, 10. It is also defective from Genesis xxx, 36, to xxxi, 29, and ends with 2 Kings xxiii, 14. The version is done exactly according to the Vulgate, and faithfully adopts all its faults; nor can this be matter of surprise to those who know, that it has been doubted, by those best acquainted with the ecclesiastical history of that country, whether, at that period, there were any of the clergy in Denmark, who so much as understood the Greek Testament; and that many of the ecclesiastics themselves had not an opportunity of forming any acquaintance even with the Vulgate. The translator of the Danish version has not only in general servilely followed the Vulgate, but has at times attempted to express the derivation of the Latin words in his version, which could not fail, in many instances, to render it ridiculous. Thus, the Almighty is introduced in Genesis xxvi, 5, as commending Abraham for making use of *wax candles* in the observance of his religious rites. The Vulgate has *Ceremonias*, which this translation renders, 'Because Abraham obeyed my voice, and kept my charge and commandments, and kept feast-days with wax, that is, wax candles, and laws.' The same rendering also occurs in several other places. In Exodus xxviii, 4, the Latin terms used to describe the garments of the

priests, are explained by the sacerdotal apparel of the Romish Church. Great use is made of synonymes by way of explication, especially in those passages in which Latin words are introduced.

“Translations of the prefaces of Jerome are introduced at their proper places; and sometimes, though rarely, a passage is introduced from Peter Comestor’s *Historia Scholastica*. Thus the story respecting the grave of Joseph is related after Exodus xiii, 9, and at the end of 1 Samuel xxv, a comparison is drawn between Saul and the Devil, and one between David and a spiritual man, which concludes, ‘O St. David! pray for us.’”

It is difficult, perhaps impossible, to decide when the *first* translation was made into English, as spoken after the Conquest. Archbishop Usher assigns a translation of the whole Bible to the year 1290, and says that several copies of it were preserved at Oxford. These copies have by others been regarded as genuine, or corrected ones, of Wiclif’s version; but Wharton thinks erroneously, and is inclined to attribute this translation to Trevisa.\* Dr. James, in his *Treatise of the*

\* Usserii. Hist. Dogmat., p. 155.—Whartoni Auctarium, &c. ab. an. 1290.—Johnson’s Historical Account, &c., in Watson’s Tracts, vol. 3, p. 68.

of any considerable portion of the Old Testament being translated into the modern English than about the middle of this century ; an old GLOSSED BIBLE, which the Rev. Dr. Clarke possesses, and of which he has several specimens in the *General Preface Commentary*, should be considered an exception. Some translations, indeed, seem to have been made of the Psalter, the Church Lessons, Hymns, and of some of the books of the Old Testament ; but they do not appear to have been published, being, in all probability, made for translators' own use, or that of their immediate connections. The date of these partial translations cannot be accurately ascertained, since the circumstance of being anonymous, the only way of judging of their age is from the style and language, which must necessarily render precision impossible.

\* See Usserii Hist. Dogmat. p.157, and Wharton's Axiomata, p. 424.—James's Corruption of Scripture, p. 74, and

RICHARD ROLLE, an hermit of Hampole, in Yorkshire, who died A.D. 1349, translated and wrote a Gloss upon the Psalms.\* But if we may judge of the merit of this version from another of our hermit's poetical compositions, entitled *The Pricke of Conscience*, we shall be inclined to rank him higher as a man of piety than as a man of genius. The following lines, on the love of God to man, are an extract from it.

God made mon of most dignite  
Of all creatures most fre  
And namely to his owne liknes  
As before tolde hit es  
And most hath gyven and yit gyveth  
Than to any creature that lyveth  
And more hath het† hym yet therto  
Hevene blis yif he wel do  
And yit when he had don amys  
And hadde loste that ilke bliss  
God tok monkynde for his sake  
And for his love deth wolde take  
And with his blod boughte hem ayene  
To his blisse fro endeles peyne.‡

In the year 1357, or according to Wharton, in 1387, JOHN TREVISA, a Cornish man, Canon

\* Lewis's Hist. of English Translations of Bible, p. 12.

† Promised.

‡ Warton's Hist. of English Poetry, vol. 1, p. 257.—Gray's Key to the Old Testament, Introduction, p. 27.—Usserli Hist. Dogmat. p. 162.

of Westbury, in Wiltshire, and Vicar of Berkley, in Yorkshire, and one who had been a great traveller, is said to have finished a translation of the Old and New Testaments, at the desire of his munificent patron Thomas Lord Berkley.\* Lewis, however, supposes that all he did was a few sentences, painted on the chapel-walls in Berkley Castle, or interspersed in his writings.† From later enquiries, there appears, nevertheless, to be some ground for believing that such a translation was made, and existed in the family of Lord Berkley so late as the time of James II.‡

TREVISA was also the translator of several other works from the Latin, particularly of some pieces of the famous Richard Fitzralph, Archbishop of Armagh, and of Higden's *Polychronicon*, an historical work. To his version of the *Polychronicon* he prefixed a tract on the UTILITY OF TRANSLATIONS, in a *Dialogue between a Clergyman and his Patron*.§

“This year,” (1397,) says Fuller, “a godly, learned, and aged servant of God ended his days, viz., JOHN DE TREVISA, a gentleman of an

\* Usserii Hist. Dogmat., p. 157.

† Lewis's Hist. of English Translations, p. 66, 67. London, Octavo, 1739, Second Edit.

‡ Dibdin's Typog. Antiquities, vol. 1, p. 142.

§ Warton's History of English Poetry, vol. 1, p. 343.

ancient family, (bearing Gules, a Garbe, O R,) born at Crocadon, in Cornwall, a secular priest and vicar of Berkley; a painful and faithful translator of many and great books into English, as *Policronicon*, written by Ranulpus of Chester, as *Bartholomew de Rerum Proprietatibus*, &c.; but his master-piece was the translating of the *Old and New Testament*, justifying his act herein by the example of BEDE, who turned the Gospel of St. John into English.

“ I know not which more to admire,—his ability, that he could,—his courage, that he durst,—or his industry that he did, perform so difficult and dangerous a task; having no other commission than the command of his patron, Thomas Lord Berkley, which Lord (as the said Trevisa observeth) had the *Apocalypse* in Latin and French, (then generally understood by the better sort as well as English,) written on the roof and walls of the chapel at Berkley; and which, not long since, (viz., Anno 1622,) so remained, as not much defaced. Whereby we may observe, that, midnight being past, some early risers, even then, began to strike fire, and enlighten themselves from the Scriptures.

“ It may seem a miracle that the bishops, being thus busy in persecuting God’s servants, and Trevisa so obnoxious to their fury for this trans-

lation, that he lived and died without any molestation. Yet was he a known enemy to Monks; witness that (among many other) of his speeches, that he had read how Christ had sent Apostles and priests into the world, but never any monks, or begging friars. But whether it was out of reverence to his own aged gravity or respect to his patron's greatness, he died full of honour, quiet, and age, little less than ninety years old. For,

"1. He ended his translation of Policronicon (as appeareth by the conclusion thereof) the 29th of Edward III., when he cannot be presumed less than thirty years of age.

"2. He added to the end thereof fifty (some say more) years of his own historical observations.

"Thus, as he gave a *garbe* or *wheatsheaf* for arms, so, to use the Prophet's expression, *the Lord gathered him as a sheaf into the floor*, even full ripe, and ready for the same."\*

But whatever judgments may be formed as to the translation by Trevisa, all are agreed that WICLIF, the morning star of the Reformation, engaged in a translation of the *whole* Bible into English, which he completed in 1380. His version was made from the Latin, he probably not being sufficiently skilled in Hebrew and Greek to translate from the original tongues.

\* Fuller's Church History of Britain, p. 151. London. 1655, folio.

Amongst the Harleian manuscripts in the British Museum, are *three* very fair copies of the New Testament of Wiclif's translation, all written in his time, and one of them, as is supposed, *by his own hand*.\*

JOHN DE WICLIF or WYCLIFFE, was born A.D. 1324, at Wycliffe, in Yorkshire. Educated at Oxford, he was successively master of Baliol College, Warden of Canterbury College, and professor of divinity in that university. In 1347, he was sent by Edward III. ambassador to the see of Rome. He was afterwards made prebendary of Aust, in the Collegiate church of Westbury, in the county of Gloucester, and rector of Lutterworth, in Leicestershire. Equally eminent for his piety and wisdom, and for his great parts and extensive learning, his singular abilities and eminent virtue gained him universal reputation; whilst his decided opposition to the idolatry and superstition of the Church of Rome drew down upon him the vengeance of the prelates and clergy of that church, and involved him in a series of troubles, which, in all probability, would have ended in his death, had he not been protected by John of Gaunt, Duke of Lancaster, uncle to Richard II.

\* Selections from Gent. Mag., vol. 2, p. 18.



Plain in his dress, and indefatigable in his labours, his enemies alleged against him as a crime that "he and his fellows usually accustomed their preaching, to go about barefoot and in simple russet gowns."

The clergy were particularly angry with him for translating the Scriptures, which, he told himself, in his tract entitled the "*Wicket*," looked upon as *Heresy*. But protected by the good hand of Providence, he was brought to his grave in peace, notwithstanding the rage of his enemies, and their violence against him. He died of a paralytic attack, December 28th, 1384, and was buried at Lutterworth, where he was reposed. But the malice of his enemies pursued him to death; and, 41 years afterwards, his bones were dug up and burnt, and his ashes thrown into a neighbouring river, by Richard Flemmyng, bishop of London, according to a decree of the infamous council of Constance; a council which condemned John Huss, and Jerome of Prague to the flames, and decreed, "that the most solemn pledge of a sovereign might be violated for the punishment of heretics." \*

\* Fox's Acts and Monuments, vol. 1, p. 483, 529.—Hume's Hist. of G. Britain, vol. 8, p. 66, 231.—Young's Historical Dissertation, vol. 2, p. 316.—SS. Concilia, tom. 12, p. 1. *Concilium Constantiense, Sessio 19.*

An edition of Wiclif's New Testament was published in folio, by Rev. John Lewis, M.A. in 1731; and another in 1810, in quarto, by the Rev. Henry Harvey Baber, M. A.

In 1390, in a parliament held under Richard II. a bill was brought into the house of lords, to prohibit the use of English Bibles; but being strongly reprobated and opposed, particularly by the Duke of Lancaster, Wiclif's patron, it was thrown out again.\*

Wiclif's followers were called Lollards, and so rapidly did they increase, that a contemporary historian of the best credit affirms, "more than one half of the people of England became *Lollards*." Many of those who were preachers among them, travelled up and down the country on foot, in a very plain dress, declaiming with great vehemence against the corruptions of the church, and the views of the clergy;—nor need we wonder at the severity of their declamations, when we learn that in the course of the preceding century, "The Holy Scriptures, together with those who studied and explained them, had fallen into great neglect, not to say contempt. The *Bible Doctors*

\* Usserii Hist. Dogmat. p. 162.—Lewis's Hist. of Eng. Translations, p. 28.—Lewis's Life of Wicliffe, *passim*.—Baber's *Memoirs of John Wiclif, D. D.*, and *Historical Account*, &c. prefixed to his edition of Wiclif's New Testament.

(as those were called who made the Scriptures chief subject of their studies,) were slighted men of little learning or acuteness ; they had no scholars, and were not allowed an apartment, or servant to attend them, or even a stated hour for reading their lectures in any of the famous universities of Europe.” \*

In 1396, Thomas Arundel, archbishop of York was translated to the see of Canterbury, and was discovered by his conduct, that he designed to employ against the *Lollards* all the additional power he had acquired by his promotion to Primacy. For in a convocation of the clergy held at Oxford, in 1408, a constitution was published, by which it was ordained that “ no book or treatise, composed by John Wiclif, or by any other in his time, or since, or hereafter to be composed, should be read by any one, unless approved by the Universities, &c. under pain of being punished as a sower of schism, and a favourer of heresy.”

In the same convocation, another constitution was formed expressly against *the translation of the Scriptures into English*. (Constit. 6.) “ It is a dangerous thing, as the blessed Jerome testified, to translate the text of the Holy Scriptures, or of one tongue into another ; for in the translation

\* Henry’s Hist. of G. B., vol. 8, b. 4, chap. 2, 4, p. 72, 181

of them it is not easy to preserve the same sense, as the same Jerome confesseth, that, although inspired, \* he frequently erred : † We therefore enact and ordain that no one hereafter do by his own authority translate any text of Holy Scripture into *English* or any other tongue, by way of book, libel, ‡ or treatise ; and that no one read any such book, libel, or treatise, now lately set forth in the time of John Wiclif, or since, or hereafter to be composed, in public, or in private, in whole, or in part, under pain of the greater excommunication, until the said translation be approved by the diocesan of the place, or, if occasion require, by a provincial council. Let him that acteth con-

\* Jerome never pretended to inspiration.

† Jerome's words, to which the Constitution refers, are to be found in his Letter to Pope Damasus, who had desired him to determine which of the various readings, in the *Latin* copies, agreed most correctly with the *Greek* text ; and to which he replies, that it was very hazardous to decide : " For who is there," says he, " whether he be learned or unlearned, when he takes the Bible into his hands, and sees, that what he reads differs from what he has been used to, who will not immediately clamour against me, as a falsifier and sacrilegious person, for daring to add, alter, or correct any thing in books so ancient ?"—See Lewis's *History of English Translations*, p. 44.

‡ By *bibles* were meant *little books*, containing only parts of the New Testament. Lewis possessed one in 24mo, containing St. John's Gospel, the Epistles of St. James, St. Peter, St. John, St. Jude, and the Apocalypse.

trary be punished as a favourer of error and heresy." \*

These decrees were enforced with rigour, and in consequence of them several persons were burnt, on refusing to abjure their principles, for having read the *New Testament* and the *Ten Commandments*, in Wiclif's translation; and as about the same time Pope Alexander the *fifth* condemned all translations into the vulgar tongue, they were, as much as possible, suppressed till the Reformation.†

In the second year of the reign of Henry V. a law was passed, by which, in addition to the former laws against Heresy, all Lollards, or those who possessed or read any of Wiclif's books, or entertained his opinions, were declared to be guilty of treason, and their goods ordered to be confiscated. This law was considered as particularly directed against those who read the New Testament in English, of Wiclif's translation. The following are the views of the writers of our Old Chronicles: "In the said parliament, [viz. one held at Leicester,] the kinge made this most

\* SS. Concilia, tom. 11, pars 2, p. 2095.—Johnson's Collection of Ecclesiastical Laws and Canons, vol. 2, A. D. 1406. London, 1720, 8vo.—Fox's Acts and Monuments, vol. 1, p. 598.

† Gray's Key to Old Testament, Introduction, p. 30.

blasphemous and cruell acte, to be a law for euer, That whatsoeuer they were that should rede the Scriptures in the mother tong, (which was then called Wicleus Larning,) they should forfet land, catel, body, lif, and godes, from theyr heyres for euer, and so be condempned for heretykes to God, ennemies to the crowne, and most errant trayters to the lande." \*

But violent as were the measures pursued against those who read the Scriptures in English, there were found some who at every hazard sought wisdom from the book of God. Portions of the New Testament were purchased at enormous prices, and read in secret at every opportunity. In 1429, Nicholas Belward was accused of having in his possession a New Testament, which he had bought in London for *four marks and forty pence*; a sum equivalent to more than *forty pounds* at present.—An astonishing price to have been paid by a labouring man, for such N. Belward appears to have been, William Wright deposing that he "had wrought with him continually by the space of one year; and studied diligently upon the said New Testament." In the same year an accusation was brought also against

\* Complete Collection of State Trials, vol. 1, p. 49. London, 730, folio.—Fox's Acts and Monuments, vol. 1, p. 649.—Wilkins' Concilia Magnæ Britannię et Hibernię, vol. 3, p. 358. London, 1737, folio.

Margery Bakster, in which it was deposed, that she had desired Joan, wife of Cliffland, and her maid, "to come *secretly in the night* to her chamber, and there she should hear her husband read the law of Christ to them; which law was written in a book that her husband was wont *to read to her by night*; and that her husband was well learned in the Christian Verity." \*

Nor were the followers of Wiclif satisfied with reading the Bible themselves, they were anxious that others should enjoy the same privilege, and eager to put it into their hands as a powerful means of enlightening the mind, and influencing the heart. In the prosecution of this pious design, these early Reformers were materially assisted by the zealous co-operation of Sir John Oldcastle, Lord Cobham, who maintained several preachers at his own expense, and dispersed the works of Wiclif, and of other Reformers, both at home and abroad. In Bohemia, above 200 volumes, which he had sent thither, beautifully written, and elegantly bound, were, a little before the council of *Constance*, burnt by SUBINCUS, archbishop of Prague, a prelate so illiterate as not to know even the alphabet till advanced in life. Lord COBHAM was himself afterwards accused of heresy, and

\* Fox, vol. 1, p. 755.

imprisoned, but escaped from the Tower. He was re-taken in a few years by Lord POWIS, and being condemned, was *tyed up*, or hung by the middle with a chain, and *burnt* alive in 1418, and the place where he was executed called "Tye-burn," from the manner of execution.\*

That it would have been impossible for the Lollards to spread the works of Wiclif, especially his *translation of the New Testament*, in an extensive manner, unless they had been aided by persons of wealth and influence, is evident from the sole circumstance of the excessive dearness of books prior to the invention of printing. Several instances of this have been already adduced; the following will render the evidence still more decisive. In 1326, a Psalter, with a gloss, was pawned for *twenty shillings*; and in 1491, BERNARD'S HOMILIES ON THE CANTICLES were deposited for the same sum. In 1424, two ANTIPHONARS, books containing all the invitatories, responsories, verses, collects, and whatever was said or sung in the choir, except the lessons, cost the little monkery of Crab-house in Norfolk, *twenty-six marks*; and the common price for a Mass-book was *five marks*.

\* State Trials, vol. 1, p. 49.—Fox's Acts and Monuments, vol. 1, p. 731.—Young's Historical Dissert. vol. 2, p. 339, 340.—Ridderi de Erudit. Hist. p. 40.



The yearly revenue of a Vicar or Curate, about this period, was only *five marks*, viz. £3 6s. 8d. (a *mark* being *thirteen shillings and four pence*;) or *two marks*, and *his board*.\* Nor will it perhaps be deemed irrelevant to add, that Sacred Literature was still farther discouraged by the almost universal preference of entertainment to instruction. The minstrels were more amply remunerated than the clergy; and the feast of the *Episcopus Puerorum*, or Boy-bishop, more numerous attended than the most solemn festivals of the church. A fragment of an account of the cellarer of Hyde Abbey, at Winchester, has the following entry, under the year 1490: "In larvis, &c. in furnishing masks and dressés for the boys of the convent, when they visited the bishop at Wulvesey Palace, the constable of Winchester castle, and all the monasteries of the city of Winchester, on the festival of St. Nicholas."—In many churches it was a common practice to elect a boy on St. Nicholas's or Innocents'-day, to assume the garb, and perform the functions of the bishop, who was therefore denominated *episcopus puerorum*, or boy-bishop, and sometimes the *chorister-bishop*. This was particularly the case in Eng-

\* Johnson's Eccles. Laws and Canons, vol. 2, A.D. 1222, 1305, 1362.—Warton's Hist. of English Poetry, vol. 1. Dis. 2.

land, in the church of *Sarum*.\* The learned John Gregory, of Oxford, wrote a tract, published after his decease, expressly on this custom of the church of Sarum, the title of which is, "*Episcopus Puerorum in die Innocentium: Or a discovery of an ancient custom in the church of Sarum, making an anniversary bishop among the choristers.*" In case the chorister-bishop died within the month, his funeral was solemnized with great pomp and sadness. He was buried (as all other bishops) in all his ornaments. In the cathedral of *Sarum*, there is a monument, in stone, of a little boy habited all in episcopal robes, a mitre upon his head, and a crosier in his hand.†

The opinions of Wiclif, which had continued to spread in England, were now extended to the Continent, and found, especially in Bohemia, many who advocated the doctrines of the reformer, and zealously endeavoured to give them publicity and establishment. The principal agent in introducing Wiclif's works, was a young Bohemian nobleman, named Faulfisch. This gentleman had been a student at Oxford, where he had embraced the views of the English reformer, and had brought to

\* Warton's *Hist. of English Poetry*, vol. 2, p. 105, 106; vol. 3, p. 324.

† Gregory's *Works, Posthuma*, pp. 95, 113, 117, London, 1671, 4to.

Bohemia several of his works. These were read with avidity by the celebrated JOHN HUSS, a native of Bohemia, who, by his genius and industry, had risen from obscurity to the honourable office of rector of the university of Prague. Huss was soon joined by many of the clergy, and several of the nobility; in particular by Jerome of Prague, a man of superior talents and address, who had visited England for the sake of his studies, and brought from thence various writings of Wiclif. Being driven from Prague, he took refuge in the village from whence he derived his name. In this retreat "he spent his time," says a Catholic historian, "in translating certain books of the Old and New Testament into the vulgar tongue; to which he added commentaries, and gave thereby to women and tradesmen means of disputing with the monks and clergy." The Council of Constance assembled in 1414, when he was cited to appear before it, and contrary to the expectations of his enemies, acted with that noble decision that marked his character, and fearlessly presented himself on the first day of its sitting, under the protection of the *Safe-conduct*, or passport of the emperor Sigismund, which required all the subjects of the empire "to suffer him to pass and repass secure; and, for the honour of his imperial majesty, if need be, to provide him with

good passports." But the Safe-conduct was perfidiously violated, and Huss was condemned and burnt at the stake, A. D. 1415. His friend and fellow-sufferer, Jerome, followed him through the flames the ensuing year. Æneas Sylvius, a contemporary cardinal, and afterwards pope, under the name of Pius II., says, "They bore their sufferings with constancy, going to the stake as to a feast, and suffering no expression to escape which could indicate uneasiness of mind. As the fire kindled, they began to sing hymns; which even the flames and crackling of the fire could scarcely interrupt." \*

Such were the noble struggles for the truth, and for the Holy Scriptures, as the grand rule of faith and practice, made by these ancient worthies : But the papal authorities knew too well that their deeds could not bear the light, and therefore sought their safety in darkness. A striking instance of this occurred in 1418, when Eric, of Pomerania, requested permission from Pope Martin V. to found an university at Copenhagen, and only obtained it on the express condition that the Holy Scriptures should neither be read

\* Æneæ Sylvii Hist. Bohem. cap. 35, pp. 65—69.—Earbery's *Pretended Reformers*, p. 49.

nor explained in it, but that the lectures should be confined to profane literature ! \*

Happily about this period the noble and important *Art of Printing* was discovered, and the sources of knowledge soon became comparatively easy of access. Our honest Martyrologist thus enumerates the advantages resulting from this incomparable invention : “ Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected and with finger pointed, and all through the benefit of printing. Wherefore, I suppose that either the pope must abolish printing, or he must seek a new world to reign over ; or else, as this world standeth, printing doubtless will abolish him. Both the pope, and all his college of cardinals, must this understand, that, through the light of printing, the world beginneth now to have eyes to see, and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure : Yet, instead of

\* Dr. Henderson's manuscript Hist. of Danish Versions, in which he refers to Pontoppidan's Annal. Eccles. Dan. vol. 2, 521.

■ John Huss and others, God hath opened the press to preach, whose voice the pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven: And what God revealeth to one man, is dispersed to many, and what is known in one nation is opened to all."\*

This noble and important art was found out about the year 1440, by JOHN GUTENBERG, a native of Mentz in Germany. The first attempts were made by him on characters carved in small tablets of wood. Afterwards he, with others, made use of *moveable characters cut in wood*; and finally, as at present, of *moveable metallic types*. The invention of *founding types* in moulds, or matrices, is attributed to PETER SCHOEFFER. He and JOHN FUST were partners with GUTENBERG, and carried on the business partly in Strasburg, and partly in Mentz.†

The *first* Bible ever printed, was a *Latin* one, without date, or printer's name, supposed to have

\* Fox's Acts and Monuments, vol. 1, p. 837.

† Bibliographical Miscellany, vol. 1, pp. 8, 15, 16.—  
Schoepflini Vindiciæ Typog. *passim*.

been printed at Mentz, between the years 1450 and 1455, in two volumes in folio, probably by Gutenberg and Fust. Copies of this very rare edition are in the Royal, the Bodleian and other libraries. One in Earl Spencer's is described as "justly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general beauty and magnificence of the volumes."\*

There is also a magnificent copy of this Bible in the Royal library at Berlin, printed upon vellum, and enriched with a profusion of ancient and elegant embellishments; and in the Imperial library at Paris, there are two other copies of this most valuable edition, one upon vellum, in four volumes, and the other upon paper, in two volumes. The latter copy has a subscription, written in red ink, at the end of each volume. That at the end of the first volume is

"Et sic est finis prime partis biblie seu veteris testamenti. Illuminata seu rubricata et ligata, Henricum Albch alius Cremer Anno dñi mcccclv festo Bartholomei apli. Deo gracias—Alleluia."

IN ENGLISH.—"Here ends the first part of the Bible or Old Testament. Illuminated or rubri-

\* Classical Journal, No. 8, p. 471—484.

cated \* and bound by Henry Albch or Cremer, on St. Bartholomew's day, April, A. D. 1546. Thanks be to God. Hallelujah."

At the end of the second volume, the subscription is :

"Iste liber illuminatus ligatus et completus est p henricum Cremer vicariū ecclesie collegiate sancti Stephani maguntini sub anno dni millesimo quatringentesimo quinquagesimo sexto, festo assumptionis gloriose virginis Marie. Deo Gracias. Alleluia."

IN ENGLISH.—"This book illuminated and bound by Henry Cremer, vicar of the collegiate church of St. Stephen in Mentz, was completed on the feast of the assumption of the blessed Virgin Mary, A. D. 1456. Thanks be to God. Hallelujah."†

This edition is printed in the large Gothic or German character.

In 1457, the *Latin Psalter* was printed separately in folio, by John Fust and Peter Schoeffer,

\* That is, ornamented with initial letters, &c. in red ink. The directions written or printed in books of law, and in prayer-books, are termed *Rubrics*, because they were originally distinguished by being in red ink; so also the term *Limner*, used for a painter in water-colours, &c. is derived from the old word *Illuminator*, one who formerly gilded and coloured the initial or capital letters of manuscripts, &c.

† Beloe's Anecdotes of Literature, vol. 5, p. 83.



at Mentz, and is the first printed book that bears a date.

In 1462, Fust and Schoeffer published a *Latin Bible*, in two folio volumes. This is the first edition with a date, and is of extreme rarity and value. The copies of this Bible on *paper*, are even more rare than those on *vellum* of which last, probably, more were printed, that they might have the greater resemblance to manuscripts, which the first printers endeavoured to imitate as much as possible. M. Lambinet, (in his *Recherches sur l'Origine de l'Imprimerie*, p. 155,) says, "It is certain, that from the year 1463, Fust, Schoeffer, and their partners, sold or exchanged, in Germany, Italy, France, and the most celebrated universities, the great number of books which they had printed; and whenever they could, sold them as manuscripts. As they were on parchment, and the capital letters illuminated with blue, and purple, and gold, after the manner of the ancient manuscripts, he sold them as such, at sixty crowns. But those who first purchased copies, comparing them together, soon found that they exactly resembled each other: Afterwards, they learned that Fust had sold a great number of copies, and had lowered the price, first to forty, and then to twenty crowns. The fraud being thus discovered, he was pursued by the

officers of justice, and forced to fly from Paris, and return to Mentz; but not finding himself safe, he again quitted Mentz, and withdrew to Strasburg, where he taught the art to Mentelin.\* The facility with which Faust thus supplied Bibles for sale, is said to have caused him to be accounted a necromancer; and to have given rise to the well-known story of the Devil and Dr. Faustus. Others have called the truth of this in question, and have remarked, that there was a Faustus living at the same period, who wrote a poem, *De Influentia Syderum*, which, with a number of other tracts, was printed at Paris, “per Guidonum Mercatorem, 1496.” His proper name was Publius Faustus Andrelinus Forolivienensis, but he called himself, and his friends, in their letters to him, called him, *Faustus*.† Many other editions of the Latin Bible were, about the same period, executed by other printers in different places, most or all of whom had learned the art from the original inventors; and so indefatigable were these early printers, that nearly one hundred editions of the Latin Bible were printed before the end of the fifteenth cen-

\* Lambinet, *ut sup.*

† Gentleman's Magazine, 1812, part 2, p. 523.—Feignot, *Essai sur Parchemin*, pp. 70, 100, *notes*.—Chevillier, *l'Origine de l'Imprimerie de Paris*, part 1, c. 1, p. 16, Paris, 1694, 4to.

tury, sixteen of which were accompanied with *POSTILLE*, or *Commentary* of DE LYRA. Be these, there were upwards of thirty editions the Latin Psalter, many of them with *Commentaries*; three editions of the *Latin New Testament*, with *Lyra's Notes*; and several editions the *Prophets*, the *Gospels*, or other *parts of Sacred Volume*.\*

The first printed edition of the Bible in *modern* language, was in the GERMAN, supposed to be printed by John Mentelin, but without date, place, or printer's name. First also printed an edition in 1462, in two folio volumes.†

In 1471, an ITALIAN Version of the Scripture by Nicolas Malermi or Malerbi, a Camaldulose monk, was printed at Venice; and is said to have gone through no fewer than nine editions in the fifteenth, and twelve editions in the sixteenth century. But being written in a style unsuited to the sixteenth century, a new version was undertaken by Antonio Brucioli, a learned native of Florence. His version of the New Testament appeared in 1530, and was followed, at intervals during the next years, by translations of the rest of the sacred

\* Le Long, *Biblioth. Sacra*, edit. Masch, part 2, vol. cap. 2. *passim*.

† Dibdin's *Biblioth. Spencer*, vol. 1, pp. 42—46.—*Dibdin's Library Companion*, p. 18.

books. Such was the avidity of the people to read the Scriptures in their native tongue, and the disposition of the learned to gratify their desire, that in the course of a few years, several other Italian translations were made, and published by Marmochini, Zaccario, and others. Brucioli's Bible was ranked among prohibited books of the first class, in the Index of the Council of Trent; and all his works, published ~~or~~ to be published, were formally interdicted as heretical.\*

In 1475, a DUTCH Bible was printed at Cologne, in two folio volumes; a FRENCH one at Lyons, in 1477; one in the dialect of LOWER SAXONY, in 1490, folio; and a BOHEMIAN one at Prague, in 1488, folio. So studious, indeed, in the Bible, were the Bohemians, that, at the Council of Basil, called in 1431, Æneas Sylvius, afterwards Pope Pius II., declared "that it was a shame to the Italian priests, that many of *them* had never read the whole of the New Testament with attention, whilst scarcely a *woman* could be found among the Bohemians, or Thaborites, who could not answer any questions respecting either the Old or New Testament."†

\* M'Crie's Hist. of the Reformation in Italy, pp. 52—55.

† Usserli Hist. Dogmat., p. 167.—Townley's Illustrations of Biblical Literature, vol. 2, pp. 153—171.

IN SPAIN, the New Testament was printed in 1478,\* though the Scriptures were prevented from being circulated, by the establishment of the Court of Inquisition, by Ferdinand and Isabella, in 1480, and the subsequent edict of their *Catholic Majesties*, which enacted, that "no one should translate the Scriptures into the vulgar tongue, or have them in their possession, under pain of the severest punishments."† But about the year 1500, a *Spanish* translation of the *whole Bible*, which had been made in the dialect of Valencia, was printed at Amsterdam, where an edition of the *Pentateuch* in *Spanish* had been printed, in 1478. A Spanish version of the New Testament by FRANCIS ENZINAS, a native of Burgos, in Spain, was printed at Antwerp, in 1542; and a Spanish translation of the *Pentateuch* was printed by the Jews at Constantinople, in 1547, folio. Like the other early translations, these were made from the Latin Vulgate.‡

In 1477, the *PSALMS* were printed in *Hebrew*, with the *Commentary of Kimchi*, by Joseph and

\* R. D. Caballero, *De Prima Typog. Hispan.*, p. 9. Rome, 1793, 4to.

† Usserii *Hist. Dogmat.*, p. 175.—Russel's *Hist. of Modern Europe*, vol. 2, p. 112.

‡ Calmet, *Dictionnaire de la Bible*, "Bibles Espagnoles."—Marsh's *History of Scripture Translations*, p. 2.

his son Chaim Mordecai, and Hezekiah Monro : the edition was in quarto, and consisted of three hundred copies. From this period, different parts of Scripture in the original continued to issue from the press ; and in the year 1488, a complete Hebrew Bible, in folio, was printed in Italy, at Soncino, a city of the Cremonese, by a family of Jews, who, under the adopted name of Soncinati, established printing presses in various parts of Europe, including Constantinople. In 1494, an edition of the Hebrew Bible was executed at Brescia, in octavo, chiefly remarkable for being the edition afterwards made use of by Luther, in his translation of the Bible. This department of typography was almost entirely engrossed by the Jews in Italy, until the year 1518, when an edition of the Hebrew Scriptures, accompanied with various readings and Rabbinical Commentaries proceeded from the splendid press which Daniel Bomberg had recently erected at Venice.\*

During this century flourished also R. ISAAC, or MORDECAI NATHAN, a celebrated Jew, and the *first* who engaged in the laborious work of compiling a HEBREW CONCORDANCE, which he began in 1438, and completed in 1448, after ten

\* M'Crie's Hist. of the Reformation in Italy, pp. 39, 40.—  
Townley's Illustrations of Biblical Literature, vol. 2, p. 116.

years' wearisome toil. His book was published at Venice, 1523, but with considerable defects, many words and places being wholly omitted. A second edition was printed at Basil, 1581, by Ambrose Froben, in which some of the faults of the Venice edition were corrected; but without altering the form, or supplying the defects. A splendid and greatly improved edition, by Marius de Calasio, a Franciscan friar, was published at Rome, in 1621, in four volumes, folio. Afterwards John Buxtorf, the indefatigable propagator of the Hebrew language, undertook to correct and reform the preceding editions; and happily succeeded, by casting it into an entirely new form. This was printed after his death, by his son, at Basil, in 1632, folio. The Rev. W. Romaine published an edition of Calasio's work, in 1747, at London, in four volumes, folio. But the most useful edition is, *The Hebrew Concordance*, adapted to the English Bible, disposed after the manner of Buxtorf, by *John Taylor, D. D.*: London, 1754, two volumes, folio, which may be justly styled, the *sixth* edition of R. Nathan's Concordance, that having been the ground-work of the whole.\*

\* Taylor's Hebrew Concordance, Preface, vol. 1, sec. 1.—  
Clarke's Bibliographical Dictionary, vol. 2, p. 113.

The *first* printed edition of any part of the *Greek Testament*, is one by Aldus Manutius, who printed the first six chapters of St. John's Gospel, at Venice, in 1504; and in 1512, the whole of St. John's Gospel was printed at Tübingen, in Suabia.\*

In 1516, Justinian, Bishop of Nebo, procured the Psalter to be printed in Genoa, by Peter Paul Porrus, in *Hebrew, Arabic, Chaldee, and Greek*, with the Latin Versions, Glosses, and Scholia, which last made the eighth column in folio. The *Arabic* was the first that ever was printed; and this the first piece of the Bible that ever appeared in so many languages. Justinian caused fifty copies to be printed upon vellum, which he presented to every crowned head, whether Christian or Infidel.†

Learning beginning to revive in Europe, some of the most eminent men of the age employed themselves in collating the manuscripts of the Greek New Testament, for the purpose of obtaining a correct text of those invaluable writings.

Among those who applied themselves to that important work, Cardinal FRANCIS XIMENES, archbishop of Toledo, deserves particular notice,

\* Marsh's Lectures, part 1, p. 93.

† Bibliographical Dictionary, vol. 1, p. 241.



in folio. The new Testament is the first of the *whole* Greek Testament ever printed though printed in 1514, it was not published till 1522, when the whole of the Bible was public. The expense of the work is said to have been fifty thousand ducats. Three copies were printed upon vellum, one of which, believed to be the copy formerly possessed by the illustrious editor himself, was some time ago sold for 1000 l. This Bible, from having been printed at Alplutun, is commonly called the *Complutum Polyglott*. It is divided into six parts, arranged in four volumes, folio. When the fourth volume was completed, and brought to Cardinal, he hastened to receive it, and, raising his hands and eyes to heaven, exclaimed, "I thank thee, my Saviour Jesus Christ, before I die, I see the completion of what I earnestly desired." Then turning to some of his friends who were present, he said to them, "God has favoured me with success in things which I have undertaken for the glory of his name."

so much as this edition of the Bible, which opens those sacred sources from which a purer theology may be drawn, than from those rivulets, from whence, in general, it is sought."\*

But even the liberal and learned XIMENES was so far swayed by the sentiments of the church to which he belonged, that when the bishop of Grenada caused the Psalms, the Gospels, and the Epistles to be translated into *Arabic*, for the use of the Moriscoes, he censured him for it, declaring, that, "*whenever* the Bible should be translated into the vulgar tongue, it would be of pernicious consequence to Christianity."†

The æra of the glorious REFORMATION, by LUTHER, and the other illustrious Reformers, dates its commencement from about this period.

Prior to that happy event, the grossest ignorance of the Scriptures prevailed, not only amongst the laity, but also amongst many of the clergy; and even for many years subsequent, the baneful influence of ignorance was felt by those countries which remained under the Papal jurisdiction. Stephanus relates an anecdote of a certain doctor of the Sorbonne, who, speaking of the

\* Bibliog. Dict, vol. 1, p. 242.—Flequier, Histoire du Card. Ximenes, vol 1, liv. 1, pp. 175—179.

† Lockman's History of Popish Persecutions, p. 254.

Reformers, expressed his surprise at their mode of reasoning, by exclaiming, "I wonder why these youths are constantly quoting the New Testament, I was more than fifty years old before I knew any thing of a New Testament." And Albert, archbishop and elector of Mentz, in the year 1530, having accidentally met with a Bible, opened it, and having read some pages, observed, "Indeed, I do not know what this book is, but this I see, that every thing in it is against us." Even Carolostadius, who was afterwards one of the Reformers, acknowledged that he never began to read the Bible till eight years after he had taken his highest degree in divinity.\* In some churches in Germany, Aristotle's *Ethics* were read instead of the Gospel; a practice which had subsisted in some places from the time of Charlemagne.† In our own country, till the time that the learned JOHN COLET was Dean of St. Paul's, in London, there was scarcely a *Latin Testament* in any cathedral church in England, though the *Latin* was the only authorized language for the Scriptures and Service-Books; and instead of the Gospel of Christ, the spurious

\* Leusdeni Philolog. Heb. Mixt., Dissert. 1, p. 8.—Ridder, de Eruditione Historica, cap. 1, p. 39. Rotterdam, 1680.

† Bayle's Dictionary, Art. "Aristotle."

*Gospel of Nicodemus*\* was affixed to a pillar, in the metropolitan church of Canterbury. The dean died in 1519.† In a missal printed at Paris, in 1580, for the use of the English Catholics, and preserved in the Dissenters' library, London, there are notices prefixed to many of the prayers and psalms, intimating the indulgences and pardons, granted by the Pope to those who repeat them a certain number of times. An extract or two, will sufficiently demonstrate the deplorable state of the Romish Church at that period. To the prayer beginning, "Precor te amantissime," &c., the following note is prefixed: "Our holy fader Sixtus the iiij. hath graunted to all them that be in the state of grace sayinge thys prayer folowynge immediatly after the elevacyon of the

\* The *Gospel of Nicodemus* is a work supposed to have been forged towards the close of the third century, by Leucius Charinus. It treats chiefly of the *Crucifixion* and *Resurrection* of our Lord, and of his *Descent into Hell*. It contains many trifling and ludicrous relations, such as the standards or colours bowing to Christ as he passed,—Jesus appearing to Joseph of Arimathea after his resurrection, wiping his face from the dew, kissing him, and commanding him to remain in his own house for forty days; with a supposititious narrative of events attending Christ's descent into hell, &c., &c.—See Jones's *New and Full Method of Settling the Canonical Authority of the New Testament*, vol. 2, p. 262, &c.—Townley's *Illustrations of Biblical Literature*, vol. 2, p. 159.

† *Martyrologia Evangelica*, p. 198, folio.

body of our Lorde clene remission of all they synnes perpetually enduryng. And also John the iij. pope of rome, at the requeste of the quene of englonde, hath graunted to all them that devoutly say thys prayer before the ymage of our Lorde crucified, as many dayes of pardon as there were woundes in the body of our Lorde in the tyme of his bytter passyon the whyche were v. m. iiij hondred. iij scoure and v." Again, to certain verses of the Psalms, the following curious notice is prefixed: "When saint Bernard was in hys prayers the dyvel sayd unto hym. I know that there be certeyne verses in the sawter who that say them dayly shall not perysshe, and he shall have knowlege of the daye that he shall dye, but the fende wolde not shewed hym to saint Bernard, than saint Bernard. I shall say dayly the hole sawter, the fende considerynge that saint Bernard shall do so moche profyte to laboure so he shewed hym this verses."

Pained by remarking these lamentable proofs of ignorance and superstition, we turn with pleasure, to notice a few instances of a very different and more enlightened nature. In this list, ERASMUS deserves a foremost place. One of the greatest men that ever adorned the commonwealth of learning, he attacked, with all the keenness and force of satire and wit, the various corrup-

tions of the Church of Rome; and though he confessed that he had not firmness enough to become a martyr for the sake of truth, and therefore shrunk from openly and decidedly espousing the Reformation by Luther; yet it must be acknowledged, that his powerful opposition to the superstitious practices of Popery, greatly promoted the eventual success of the Reformers. To him the Christian world is indebted for the first *published* edition of the Greek Testament, after the invention of printing; for though the Complutensian edition was *first printed*, it was not *published* till 1522, whereas Erasmus's edition was published in folio, in 1516. His study, which is still preserved at Basil, excites the curiosity of strangers. In it are yet to be seen, his *ring*, his *seal*, his *pencil*, his *sword*, and the *New Testament written with his own hand*. He died at Basle, July 12, 1536, aged 70.\*

JOANNES REGIOMONTANUS, another learned man, who died in 1476, at the age of forty, is reported to have held the *Greek Testament* in such high estimation, that he transcribed the whole, in the most elegant manner, *with his own hand*; and had, by constant reading, rendered it quite familiar to him.†

\* Bibliog. Dict., vol. 3, p. 182.

† Hody, de Bib. Text., p. 2, b. 3, p. 447.

Such also was the attachment of some persons, early in the sixteenth century, to the Scriptures, and their veneration for the *New Testament*; that, although they did not understand *Greek*, yet because it was the *original text*, they interlined it with the *Latin*. Dr. Hody mentions a manuscript of this kind preserved amongst the manuscripts of Corpus Christi College, Oxford; and says, it is on parchment, and executed in a most splendid manner. The Latin is written with *black*, and the Greek with *red* ink. It forms two large volumes.\*

Reverting to the state of the Church, we find LEO X., of the noble family of the *Medici*, elected to the Papal chair, A.D. 1513. He was munificent to men of genius and literature, but infidel in his principles, and licentious in his practice. It was he who profanely said to Cardinal Bembo, one of his secretaries, "How profitable hath this fable of Jesus been to us and our predecessors!"†

Under the pontificate of Leo, the Providence of God raised up MARTIN LUTHER, a native of Eisleben, in Saxony, to commence the work of the Reformation.

\* Hody, de Bib. Text. part 2, b. 3, p. 458.

† Townley's Illustrations of Biblical Literature, vol. 2, p. 191.

LUTHER was born in 1483, and, though his parents were poor, received a learned education; but he afterwards retired into the Monastery of Erford, under the influence of religious impressions, occasioned by the awful death of a companion, and his own providential deliverance from a tremendous storm, in which he was struck by lightning, but escaped without much injury.

“ In this university of Erford,” says Fox, the martyrologist, “ there was a certain aged man in the convent of the Augustines, with whom, Luther, being then of the same order, a Friar Augustine, had conference upon divers things, especially touching the article of remission of sins; the which article the said aged father opened unto Luther after this sort; declaring, that we must not generally believe only forgiveness of sins to be, or to belong to Peter, to Paul, to David, or such good men alone; but that God’s express commandment is, that every man should believe his sins particularly to be forgiven him in Christ; and further said, that this interpretation was confirmed by the testimony of St. Bernard, and showed him the place, in the sermon of Annunciation, where it is thus set forth: ‘ *But add thou that thou believest this,—that by him thy sins are forgiven thee. This is the testimony that the Holy Ghost giveth thee in thy heart, saying,*



*Thy sins are forgiven thee. For this is the opinion of the Apostle, that man is freely justified by faith.* By these words Luther was not only strengthened, but was also instructed of the full meaning of St. Paul, who repeateth so many times this sentence,—*We are justified by faith.*

And having read the expositions of many upon this place, he then perceived, as well by the purpose of the old man, as by the comfort he received in his spirit, the vanity of those interpretations, which he had read before of the Schoolmen. And so reading by little and little, with conferring the sayings and examples of the Prophets and Apostles, and continual invocation of God, and excitation of faith, by force of prayer, he perceived *that doctrine most evidently.*" \*

In this monastery he unexpectedly found a neglected copy of the LATIN VERSION OF THE BIBLE. Delighted with the discovery, he hid himself as frequently as he could, in the library, with his Bible, the only book, as he often said, wherein he could find comfort; and studied it with such application, that he could turn at once to any passage it contained. From the first hour he met with the Bible, he esteemed it above all

\* Fox's Acts and Monuments, &c., vol. 2, p. 46.

other books in the world, and frequently begged of God, that he might some time or other have one of his own.\*

This diligence in reading and studying the Holy Scriptures, gradually enlightened his mind, and eventually led to that astonishing and blessed change which took place in the Christian church.

The amiable PHILIP SCHWARTZERDE, or MELANCTHON, whose extraordinary learning and abilities had caused him to be chosen Greek professor of Wittemberg, in 1518, at the juvenile age of 21, was one of Luther's earliest, most learned, and most constant friends in the work of the Reformation. From a youth he had been accustomed to carry about with him, a small Bible, printed by Frobenius, and presented to him by Reuchlin, which he read wherever he came. But in general the Word of God was so scarce, and so seldom to be obtained, especially in the *original* languages, that when he began to proclaim the Truth at Wittemberg, he was obliged to print select parts of the Greek Testament for the use of the students in the university, that he might be able to explain the Scriptures to his hearers. The Epistle to the Romans was edited by him.

\* Life of Martin Luther, by J. D. Harnischmid, in *Armin. Mag.* vol. 1, p. 71, 72.

in 1520. The first Epistle to the Corinthians, in 1521. The second Epistle separately, the same year; and also the Epistle to the Colossians.\*

As the Reformation proceeded, the Reformers became more and more convinced of the necessity of furnishing the people with the Sacred Writings in the Vulgar Tongue. In a work, however, of such importance, much caution and circumspection were necessary, as well as ability, zeal, perseverance, and fidelity; so that although the Reformers had early and diligently applied themselves to the study of the Scriptures in the *original* languages, it was not till *eleven* years had elapsed that an entire translation of them was presented to the world.


LUTHER wisely called in to his assistance MELANTHON and other professors, that each might contribute towards the perfection of the whole. Their method was to assemble from time to time, when each came prepared, by having previously studied the particular parts of the Bible then under consideration. Some of the professors excelled in an acquaintance with the Chaldee Paraphrases or Targums; others in the Rabbinical writers; while others brought various lights from the Greek Septuagint, and the frag-

\* Bibliog. Dict. vol. 6, p. 194.

ments of the Greek translations of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript version. Thus they proceeded to examine the whole, sentence by sentence, till after sufficient deliberation, it was agreed either to confirm, to alter, correct, or improve the translation as occasion required.

Nothing could exceed the zeal and fidelity of Luther in the prosecution of this work. He examined various *gems* in the elector's palace, in order that he might be able the better to translate those parts where *precious stones* are mentioned. He obtained much information from the librarian respecting different species of *insects* and *reptiles*, as well as of *wild beasts* and *rapacious birds*. Various animals were also dissected at his house, that by examining their different parts he might represent the ancient Scriptures with more accuracy; and so anxious was he conscientiously to discharge his duty, that he declared to his friends, that he had sometimes employed fourteen or fifteen days before he could satisfy himself in translating a single word.

It was by such a gradual progression, that at length, through the blessing of God, the German version was completed, which is to this day received with admiration by the most learned and



judicious men, and to which many of the modern European versions bear a strong resemblance. The New Testament was published by Luther, after it had been revised by Melancthon, in 1522. Different parts of the Old Testament were published in different years, but we do not find that the whole Bible was collected together till 1534.\*

The following remarks by the learned FRANK, in his Prefatory Epistle to Mayer on his History of the Lutheran Versions, are appropriate and interesting :

“ No man in existence, who is wise of heart and whose mind is free from prejudiced opinions, can do otherwise than gratefully acknowledge and declare, that our Church received, by the munificence of Heaven, a precious and inestimable treasure, when the Bible was bestowed upon her, translated into German by Luther, that divine hero. For the consequence was, that, by the assistance which this work afforded, even the most simple and illiterate of our Germans were still more confirmed in the Heavenly Truth that Luther had previously sowed, and, becoming illuminated by the light which the perusal of the Scriptures diffused, they entirely withdrew themselves from that dense Popish darkness in the

\* Life of Philip Melancthon, by Rev. P. Dickinson, in *Armin. Mag.* vol. 20, p. 602.

clouds of which they had been involved, and which had spread a black covering over nearly the whole of Europe. For, as the Sun, when he rises in the East, illumines and fills all things with his splendour, and drives away the lingering shadows of the chased night; so does the glittering and refulgent light of the Holy Scriptures shine upon men, and dispels from their minds, as from their eyes, the darkness of errors. This effect was observed with much grief and anxiety by the Bishops, who at the command of the Pontiff were convened in Bologna, in the year 1553; and, in the advice which they tendered to Pope Julius III., about establishing the dignity of the Church of Rome, and which was afterwards published by Vergerius, they considered this to be the principal part,—*that the Scriptures should be secreted, to prevent them from falling into the hands of the common people.* They say, ‘LASTLY, Among the various counsels which ‘at the present time we are able to give, the most ‘important of all we have reserved to the close: ‘Our eyes must here be opened, and we must try ‘with all our powers that as small a portion of ‘the Gospel as it is possible, especially in the ‘Vulgar Tongue, be read in those cities which ‘are under your jurisdiction and power; and that ‘the little which is usually read in [the service

‘ of ] the Mass is amply sufficient; but that no  
 ‘ mortal man whatever shall be allowed to read  
 ‘ more than that small portion : For as long as men  
 ‘ were content with such a morsel, so long did  
 ‘ your affairs prosper according to the wishes of  
 ‘ your heart ; and they began to be embarrassed  
 ‘ from the time when the common people were  
 ‘ accustomed to read further. In brief, this is the  
 ‘ Book that, beyond all others, has raised these  
 ‘ storms and tempests among us, by which we are  
 ‘ almost swept away. And indeed if any one  
 ‘ will reflect upon [the contents of] this Book,  
 ‘ and then contemplates in regular order each of  
 ‘ those things which have usually been done in  
 ‘ our Churches ; he will instantly perceive, that  
 ‘ there is the greatest dissimilarity between them,  
 ‘ and that this our doctrine is entirely different  
 ‘ from that [in the Bible] and is likewise often  
 ‘ contrary to it. As soon as ever the people  
 ‘ understand this, being stimulated to it by some  
 ‘ learned man or other among our adversaries,  
 ‘ they will not cease their clamours until they  
 ‘ have completely divulged every thing, and have  
 ‘ rendered us hateful to all men. Wherefore,  
 ‘ those few sheets [of which the Bible consists]  
 ‘ must be concealed ; but, in the execution of this  
 ‘ affair, some degree of caution and diligence must  
 ‘ be observed, lest it excite still greater tumults

‘and disturbances.’—Thus did those children of darkness avoid the light, and utter grievous lamentations at the brilliant splendour of Holy Writ, as owls do when the light of the morning first offers itself to their view. But the less those men, who made a profit by deception, were able to endure this splendour; with the greater eagerness were the eyes of those turned towards it, who had regard to the Truth and to their own salvation. Therefore with all gladness of heart did our Germans proceed, after they had obtained such a favourable opportunity of searching the Scriptures, by the publication of the Bible in the version of Luther.” \*

Luther died in 1546, and was buried at Wittenberg, with the greatest pomp that perhaps ever happened to any private man; princes, earls, nobles, and students without number, attended the procession; and Melancthon delivered his funeral oration.

After the decease of Luther, his great work, the German Translation of the Holy Scriptures, was circulated through the Germanic States with the utmost diligence and assiduity. Before his death one or more European versions had been made

\* Mayeri Hist. Vers. German. Biblior. D. M. Lutheri. Epist. Franck.



from it, and it afterwards became the ground-work of others. WALCH \* enumerates the Low Saxon, the Pomeranian, the Danish, the Icelandic, the Swedish, the Belgic or Dutch, the Lithuanian, the Sorabic or Wendish, the Finnish, and the Lettish. But besides the versions already named, the whole or portions of the Sacred Scriptures were translated during the sixteenth century into other languages and dialects.—The book of *Job* was translated into Romaic or Modern Greek, by R. Moses Ben Elias Pobian; the New Testament into Romanese or Grison, by Jacobus Biffnun; into Hebrew, by O. Schreckenfusius; into Cantabrian or Basque, by order of Queen Jane d Albret; into Hungarian, by different persons; into Creole, by order of the king of Denmark; divers portions of the New Testament into the dialects of South America, Greenland, &c., and the whole Bible into Helvetian or German-Swiss, by Leo Judæ; into English, by Tyndal and Coverdale; into Welsh, by Salisbury, Morgan, and others; and the New Testament into Irish, by Walsh and Kenney, and others.†

\* Walchii Biblioth. Theolog. tom. 4, pp. 95—99.—See also, for the particulars of these Versions, and Biographical Notices of the Translations, Illustrations of Bib. Lit. vols. 3 and 4.

† Illustrations of Bib. Lit. vols. 3 and 4.

The circumstances under which the *Icelandic* version of the New Testament was undertaken and prosecuted by the pious ODDUR GOTTS-HALSON, afford a striking instance of the difficulties which many of the first translators of the Scriptures had to encounter. At the time of commencing his translation, he was engaged in the service of Ogmund, bishop of Skalholt, the determined enemy of the Reformation and its doctrines. Of this enmity the following instance is given: Gisle Jonson, the rector of the cathedral, having imbibed certain Lutheran principles, was one day reading the German version of St. Luke, in an obscure corner of the church, when he was unexpectedly surprised by the bishop, who instantly demanded what book he was reading? The panic-struck priest could make no reply. Enraged at his silence, the bishop coarsely exclaimed, "Show it me, thou son of a ——." The New Testament was immediately delivered to Ogmund, who no sooner opened it, than he condemned it as full of Lutheran heresy, and threw it with violence into the court, before the church. To avoid detection by so formidable and avowed an enemy, Oddur was obliged to employ every precaution that prudence could dictate. With this view, he retired to a small cell in a cow-house. In this humble apartment, he was

occupied in transcribing ancient ecclesiastical statutes and constitutions; and on showing his progress to the prelate, obtained those supplies of paper, and writing materials, which enabled him to prosecute his favourite design. But he had only advanced in this translation to the end of *Matthew*, when he was obliged to quit the episcopal see, probably through information lodged against him, on account of his principles. On quitting Skalholt, he leased the farm of Reykium, in the district of Olves, and there completed his translation. In order to have it printed, he sailed the same year to Denmark, and obtained for it the patronage of his Majesty Christian III., who, on its being approved by the university, issued an edict, authorizing its publication. It was accordingly printed the ensuing year, to the great joy of Oddur, and his friends, and the general benefit of the inhabitants of Iceland; and was the *first* printed Icelandic New Testament.

ODDUR GOTTSALKSON, was the son of the bishop of Holum. In his sixth year he was committed to the care of his uncle Guttorm, a lawyer in Norway, by whom he was sent to the school of Bergen. Whilst at Bergen, the doctrines of the Reformation attracted his attention, and at length created in him the utmost anxiety of mind. At a loss to decide what was truth, he sought wisdom

of God. For three successive nights he prostrated himself upon the floor of his apartment, and besought the Father of Lights, to open the eyes of his understanding, and show him the truth. The result was a firm conviction, that the cause of the Reformer was the cause of God. From Bergen he proceeded to Germany, and heard the sermons of Luther and Melancthon. On returning to Iceland, he entered into the employment of Ögmund, bishop of Skalholt. Here he associated with Gisle Jonson, the rector of the cathedral mentioned above; Gissur Einarson, the bishop's secretary; and his steward, Oddur Eyolfson; all of whom used to meet at the house of the latter, in order to read the Scriptures, and the works of Luther. Beside the New Testament, he also translated the fifty-third chapter of Isaiah, into his native tongue. He added to it short expository notes, and got it printed at Copenhagen, in 1558. All his translations which were made public by him, were printed at his own expense. In 1554, he was made lawyer of the northern division of the island, an office which he filled with great credit till 1556, when he lost his life in the river *Laxá*, in the Kiosar district.\*

In the year 1526, William Tyndal, a native of Wales, printed the first edition of his English

\* Henderson's Iceland, vol. 2, Historical View, &c.

New Testament, in octavo, without a name. It was printed at Antwerp, where Tyndal had for some time been maintained by an annuity of £10 per annum, which was then a sufficient allowance for a single man, allowed him by Mr. Monmouth, a merchant in London. This edition is very scarce; for soon after its first appearance, bishop Tonstal being at Antwerp, desired Augustus Packington, an English merchant, to buy up all the copies that remained unsold; and on the bishop's return to England, they with many other books were burned at Paul's Cross.\* The sale of these copies, however, enabled Tyndal to prepare another and more correct edition for the press, which was printed in 1534. He also published an English translation of the Pentateuch, in octavo, in 1530; and about 1531, translated and printed the prophecy of "Jonas." There were also several pirated editions of Tyndal's New Testament, printed by Dutch printers, in duodecimo, and sold at about *thirteen pence* a piece. Tyndal's own edition was sold at about *three shillings and six-pence* per volume; George Joye, an English refugee, who corrected the Dutch editions, received only *four pence half-penny*

\* Lewis's Hist. of English Translations, p. 78.—Crutwell's preface to Wilson's Bible. Bath, 1785, 4to.

a sheet, or *fourteen shillings* for the whole of his labour.\*

In a letter written by Tyndal to his friend and companion John Frith, who afterwards suffered martyrdom, he thus records his integrity in the translation of the Scriptures: "I CALL GOD TO RECORD AGAINST THE DAY WE SHALL APPEAR BEFORE OUR LORD JESUS, TO GIVE A RECKONING OF OUR DOINGS, THAT I NEVER ALTERED ONE SYLLABLE OF GOD'S WORD AGAINST MY CONSCIENCE, NOR WOULD DO THIS DAY, IF ALL THAT IS IN EARTH, WHETHER IT BE HONOUR, PLEASURE, OR RICHES, MIGHT BE GIVEN ME. MOREOVER, I TAKE GOD TO WITNESS TO MY CONSCIENCE, THAT I DESIRE OF GOD TO MYSELF IN THIS WORLD, NO MORE THAN THAT, WITHOUT WHICH I CANNOT KEEP HIS LAWS." "Judge," says Frith, "whether these words be not spoken of a faithful, clear, innocent heart." †

In England, the importers and venders of Tyndal's translations were condemned to ride with their faces to the horses' tails, with papers on their heads, and with the books which they had dispersed tied about them, to the standard in Cheapside; and they themselves were compelled to throw

\* Lewis, p. 67.—Crutwell, Preface to Wilson's Bible.—Gray's Key to the Old Testament. p. 31, 32.

† Fox, vol. 2, p. 367.

them into the fire, and were afterwards amerced in a considerable fine.\* Tyndal himself, was afterwards, through the treachery of Henry Philips, strangled and burnt for heresy, in 1536, at Filford in Flanders.†

At the request of the clergy, several severe proclamations were issued by King Henry VIII. against all who read, or kept by them, Tyndal's translation of the New Testament, so that a copy of this book found in the possession of any person was sufficient to convict him of heresy, and subject him to the flames.‡ In the early part of this king's reign, many suffered severely for their attachment to the Scriptures. The houses of those who were suspected of *heresy*, as it was called, were searched for prohibited books. Children were suborned against their parents, and wives against their husbands. Many were imprisoned, and obliged to do penance, and many were burnt. "But the fervent zeal of those Christian days," says the good old Martyrologist, "seemed much superior to these our days and times, as manifestly may appear by their sitting up all night, in reading and hearing; also by their expenses and charges in buying of books in Eng-

\* Lewis, p. 66.

† Fox's Acts and Monuments, vol. 2, p. 305.

‡ Henry's Hist. of G. B., vol. 12, p. 59.

lish ; of whom, some gave five marks, some more, some less, for a book ; and some gave a load of hay, for a few chapters of St. James, or of St. Paul in English." \*

In 1535, the first translation of the whole Bible ever printed in English, was completed abroad, under the direction of Myles Coverdale, and therefore is generally called *Coverdale's Bible*. It is in folio, and is dedicated to King Henry VIII.

MYLES COVERDALE, was born in Yorkshire, about the year 1484. He was first an Augustine monk, but embracing the Reformation, entered into holy orders, and, in the year 1551, was consecrated Bishop of Exeter. In Queen Mary's time he was ejected from his see, and banished. After her death he returned to England, but from his attachment to the principles of the Puritans, refused to accept again of the bishopric. Grindal, bishop of London, gave him the small living of St. Magnus, near London bridge ; but, not complying with the terms of conformity then required, he was deprived of his living, and died in indigence, May 20th, 1567, at the advanced age of 81 years. †

\* Fox's Acts and Monuments, vol. 2, p. 23.

† Thomson and Orme's Historical Sketch, p. 53.—Lempriere's Biographical Dictionary.



About the same time that Coverdale's Bible was printed, THOMAS GIBSON, or Gybson, a studious man, and a printer, published the *first English Concordance of the New Testament*. The title of it was, "The Concordance of the New Testament most necessary to be had in the handes of all soche, as desire the communication of any place contayned in the New Testament.—*Imprynted by me Thomas Gybson. Cum privilegio regali.*" The epistle to the reader written by him, intimates his being the collector or compiler of the work.\*

Dr. CRANMER, who was favourable to the spread of the Scriptures, having been advanced to the primacy, exerted his influence with the King to procure permission for the laity to read the Bible in English, which so far succeeded, that in 1537 the king issued injunctions to the clergy, the 7th article of which commands, "that every person, or proprietary of any parish church, within this realm, shall on this side the Feast of St. Peter *ad vincula* (August 1) next coming, provide a book of the whole Bible, both in Latin and also in English, and lay the same in the choir for every man that will, to look and read thereon." †

\* Dibdin's *Typographical Antiquities*, vol. 3, p. 400.

† Lewis, p. 103.

This had formerly been done in some choirs, or chancels, with the Latin Bibles; since John Radyng, or Rudyng, who was archdeacon of Lincoln in 1471, is said to have founded the chancel of the church of Buckingham, and to have given a Bible to be chained on the principal desk below the chancel.\*

Another noted edition of the Bible in English, was printed in 1537, in folio, and is generally called *Matthew's Bible*, from the name affixed to it as the editor. It was printed abroad, at the expense of the English printers, Richard Grafton and Edward Whitchurch.

The name of Thomas Matthews affixed to it as the editor, is said to have been fictitious, and used by the real editor, John Rogers, from motives of prudence or fear. JOHN ROGERS was a native of Lancashire, and the first martyr who suffered in Queen Mary's reign, being burnt at Smithfield, February 4th, 1555.

In the year 1539, Grafton and Whitchurch published a new edition of the English Bible, in large folio, which was stated in the title to be "truly translated after the veryte of the Hebrue and Greke textes;" and was the first English translation that professed to be made after the verity of the originals.

\* Lewis, p. 103, note from Kennett's Paroch. Antiq.

This Bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holbein, and beautifully cut in wood, it was called *The Great Bible*.\*

Grafton and Whitchurch had obtained permission of King Henry VIII. in 1538, to print the Bible at Paris; but when the work was nearly finished, by an order of the Inquisition, dated 17th December the same year, the printers were inhibited under canonical pains to proceed, and the whole impression of 2500 copies was seized and confiscated; however, by the encouragement of Lord Cromwell, some Englishmen returned to Paris, recovered the presses, types, &c. and brought them to London, where the work was resumed, and the Bible finished as already mentioned, in 1539. A few copies also of the edition which had been seized, that an officer of the inquisition had secreted in some dry-vats, and sold as waste paper to a haberdasher, were recovered.†

In 1540, another edition of the English Bible was printed, in folio, which, on account of the

\* Macknight's *Literal Translation of the Apostolical Epistles*, vol. 1, Gen. Pref.—Lewis, p. 122, where there is a copper-plate representation of the frontispiece of the Great Bible.

† Fox's *Acts and Monuments*, vol. 2, p. 434.

prologue to it, written by archbishop Cranmer, and some few corrections by him, is called *Cranmer's Bible*. It differs but little from the *Great Bible*, except that in the curious frontispiece, Lord Cromwell's arms are defaced.\* These editions are frequently considered as the same, and denominated in the king's injunctions, &c. the Bible of the larger, or largest volume.

Lord Cromwell had already in 1539, procured permission to all the King's subjects, to purchase copies of the *Great Bible*, for the use of themselves and their families; and in 1540, a proclamation was issued, ordering this Bible to be bought and placed in the churches, under the penalty of forty shillings a month, for every month they should be without it after the next All Saints Day. The king also fixed the price of the Bible at *ten shillings* unbound, and not to be above *twelve shillings* well bound and clasped.† This proclamation to set up Bibles in the churches, was renewed in 1541.

"It was wonderful," says a valuable writer, "to see with what joy this Book of God was received, not only among the learned sort, and

\* Macknight, and Lewis, *ut sup.*

† Henry's Hist. of Great Britain, vol. 12, p. 77.—Lewis, pp. 137, 142.

those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's Word was read, and what resort to places where the reading of it was. Every body that could, bought the Book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the Holy Scriptures read."

One William Maldon mentions, that "when the king had allowed the Bible to be set forth to be read in the churches, immediately several poor men in the town of Chelmsford in Essex, where his father lived, and he was born, bought the *New Testament*, and on Sundays sat reading it in the lower end of the church. Many would flock about them to hear their reading; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him say the Latin Matins with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the

thought of learning to read English, that he might read the New Testament himself, which when he had by diligence effected, he and his father's apprentice bought a New Testament, joining their stocks together; and, to conceal it, laid it under the bed-straw, and read it at convenient times." \*

Great, however, as was the joy which these translations of the Scriptures, and the permission generally to read and possess them, occasioned amongst sincere enquirers after Truth, they met with the most violent opposition from those who continued their attachment to the church of Rome. For the adherents to Popery condemned the translations themselves in the most virulent terms, and treated those who were in the habit of reading them with severity and contempt. In a work entitled *England's Reformation*, written in Hudibrastic rhyme by Thomas Ward, a zealous Roman Catholic, who was born in Yorkshire in 1652, and died in France in 1708, the same subject is treated with the lowest wit and ribaldry, as the following verses, which are far from being the worst, will indisputably prove :—

\* Strype's *Memorials of Archbishop Cranmer*, b. 1, p. 64. London, 1694.—Dealtry's *Vindication of the British and Foreign Bible Society*, p. 32.

Their BIBLES thus fit to a hair,  
 They bound 'em up 'twixt *Psalms* and *Prayer*;  
 And in one volume quickly spread 'em  
 O'er all the land for folk to read 'em,  
 And their religions thence to take  
 Just as themselves were pleas'd to make.  
 To kirks, with *Bibles* under arm  
*Like bag-pipes*, from each country farm  
 They trudge, each ploughman had his book,  
 In which the texts and proofs to look,

- - - - -  
 And he to profit most was held,  
 Whose Bible was the biggest swell'd  
 With double leaves he had turn'd down,  
 At places by the parson shewn.  
 —From lord to beggar *none* were idle,  
 But all employed in text of Bible.  
 The zealous *Lady* and her *woman*  
 Found senses out that were not common.

- - - - -  
 The 'prentice-boys of ev'ry trade  
 Before 'em had their Bibles laid,  
 On which their understandings fed,  
 While with their hands they wrought for bread.  
 The *Weaver* nodd'ing at his loom,  
 Could bring a text for ev'ry thrum,  
 Prove it forbid, *From the beginning*  
 To weave up *woollen* yarn with *linen*.

- - - - -  
 For every one was left to cite  
 Texts to his fancy, *wrong* or *right*,  
 And put what sense he pleases on 'em.

In 1543, an Act of Parliament was obtained by the adversaries of translations, condemning *Tyndal's Bible*, and the prefaces and notes of all other editions. The plea for this act was, the contentions and quarrels which had been occasioned by the ill use the people made of having and reading the Scriptures. It was therefore farther enacted, "That no woman (except noblewomen and gentlewomen, who might read to themselves alone, and not to others, any texts of the Bible, &c.) nor artificers, 'prentises, journeymen, serving-men, husbandmen, nor labourers, were to read the Bible or New Testament in Englishe to himselfe, or to any other privately or openly, upon paine of one month's imprisonment." \* A similar act was also passed in 1546, prohibiting *Coverdale's*, as well as *Tyndal's Bible*.

On the passing of these acts, the following singular note was made by a poor shepherd, in a spare leaf of *Polydore Virgil's* work on the *Invention of Things*, printed by Grafton, 1546: "At Oxforde the yere 1546, browt down to Seynbury by John Darbye pryce fourteen pynce. When I kepe Mr. Letymers shype I bout thys boke when the testament was obberagatyd that shepherdyd myght not red hit. I prey god amende that

\* Lewis, p. 149.



blyndnes. Wryt by Robert Wyllyams keppynge shepe uppon Seynbury hill, 1546."\*

Henry dying in January 1547, was succeeded by his son Edward VI. The young King favoured the Reformation, and repealed the Acts which prohibited the translation of the Scriptures. Injunctions were also issued, and sent into every part of the kingdom, enjoining that, within three months, a Bible of the largest volume, in English, and within twelve months, *Erasmus's Paraphrase of the Gospels*, should be provided and set up in some convenient place in every church, where the parishioners might most conveniently resort, in order to read them. †

A pleasing anecdote has been often related of this amiable and youthful Sovereign's reverence for the Scriptures. Upon a certain occasion, a paper which was called for in the council chamber, happened to be out of reach; the person concerned to produce it, took a Bible that lay by, and, standing upon it, reached down the paper. The king, observing what was done, ran himself to the place, and taking the Bible in his hands, kissed it, and laid it up again.

About this time, the metrical version of the Psalms, by Sternhold and Hopkins, began to be used in churches.

\* Lewis, p. 150.—Dibdin's *Bibliomania*, p. 154. London, 1811.

† Lewis, p. 156.

THOMAS STERNHOLD had been groom of the robes to Henry VIII., and had received from him a legacy of one hundred marks, and was continued in his post by Edward VI. He appears to have been a pious man ; since it was from a dislike to the loose and wanton ballads sung by the courtiers of Edward, that he first undertook his version of Psalms, " thinking thereby that the courtiers would sing them instead of their sonnets, *but did not*, only some few excepted." He was assisted by JOHN HOPKINS, clergyman and schoolmaster of Suffolk. The chief merit of this version consists in preserving the expressions of the prose. The following lines in the 18th Psalm have been long and generally admired :

The Lord descended from above,  
And bowde the heav'ns most high ;  
And underneath his feet he cast  
The darkness of the sky.

On cherubs and on cherubim  
Full royally he rode ;  
And on the wings of mighty windes  
Came flying all abroad.

On the death of King Edward in 1553, his half sister Mary ascended the throne, and soon discovered the most determined attachment to the church of Rome. The Bibles that had been

placed in the churches were removed, and the texts of Scripture on the walls defaced. The Acts in favour of the Reformation of religion were repealed; and many of the Reformers, to escape the fury of their persecutors, fled into divers parts of Germany. Some of them who resided at Geneva set about a new translation of the Scriptures, and the New Testament was there printed in 12mo, in 1557: It is the first New Testament in English with the distinction of verses by numerical figures. \*

During the reign of the cruel and bigoted Mary, the fires of Smithfield blazed with incredible fury, and the lives of her Protestant subjects were sacrificed with merciless violence. Hundreds of persons were burnt alive with circumstances of cruelty and horror, surpassing the bloodiest persecutions of Pagan antiquity; beside vast numbers who suffered by fines, confiscation, and imprisonment. Among those who fell a sacrifice to the malevolence of Mary and her advisers were, one Archbishop, four Bishops, twenty-one Clergymen, eight Lay-Gentlemen, eighty-four Tradesmen, one hundred Husbandmen, Labourers, and Servants; fifty-five Women, and four Children. In the *Executions for Treason*, a book

\* Lewis, p 207.—Newcome's Historical View of English Biblical Translations, pp. 65—77.

corrected; if not written, by Lord BURLLEIGH, in Queen Elizabeth's time, it is said, that twenty were Bishops and Dignified Clergymen; and that sixty were Women. Strype (*Memorials*, vol. 3, 291. App.) has preserved an exact catalogue of the numbers, the places, and the times of execution of those who suffered, and gives these as the general sums of the different years, viz :

A. D. 1555 .....	71
1556 .....	89
1557 .....	88
1558 .....	40

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Total 288

"Besides those," says he, "that dyed of famyne in sondry prisons." \*

Among these sufferers were archbishop Cranmer, and bishops Hooper, Ferrars, Latimer,† and

\* Neal's *History of the Puritans*, by Toulmin, vol. 1, chap. 3, p. 66.

† Strype thus describes the dress of good old bishop Latimer, when he appeared before the commissioners, and which, he observes, "was also his habit while he remained a prisoner in Oxford." "He held his hat in his hand; he had a kerchief on his head, and upon it a night-cap or two, and a great cap such as townamen used, with two broad flaps to button under his chin: An old thread-bare Bristow freez gown, girded to his body with a penny leathern girdle, at which hanged, by a long string of leather, his Testament; and his spectacles without case, hanging about his neck, upon his breast."—Strype's "*Memorials of Archbishop Cranmer*," b. 3, chap. 10, p. 483.

Ridley. There were also many in the lower walks of life, whose names are recorded on high as having glorified God by their death. Among these the name of JOAN WASTE, a poor woman, deserves never to be forgotten. Though *blind from her birth*, she learned, at an early age, to knit stockings and sleeves, and to assist her father in his business of rope-making; and always discovered the utmost aversion to idleness or sloth. After the death of her parents, she lived with her brother; and by daily attendance at church, and hearing Divine service read in the Vulgar Tongue during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the Word of God; so that at length, having by her labour earned and saved as much money as would purchase a New Testament, she procured one, and as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, a prisoner for debt in the Common Hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred know-

ledge exhibited its influence in her life, till when she was about twenty-two years of age, she was condemned for not believing the doctrine of Transubstantiation, and burnt at Derby, August 1st, 1556.\*

But it was not only in England, that the translation of the Scriptures into the Vulgar Tongue met with opposition; for in Germany, France, and Spain, the most cruel tortures were inflicted upon the favourers of the Reformation; and they, and the Sacred Scriptures, were frequently consigned to the flames.†

The storm, however, which had been raised in England by the inhuman Mary and the popish party, happily soon blew over; for the Queen dying in November, 1558, she was succeeded by Elizabeth, who resolving to tread in the steps of her brother Edward, issued injunctions similar to his, by which the Bible in English was again placed in the churches, and permitted to be read by the people.

In the year 1563, an Act was passed, for the translating of the whole of the Holy Scriptures into WELSH. The *New Testament* came out in a small quarto, in 1567; translated principally by Mr. William Salisbury, of Lansannan, in the

\* Fox, vol. 3, p. 634.

† Fox's Acts and Monuments, vol. 2, 3, *passim*.

county of Denbigh, assisted by Dr. Richard Davis, bishop of St. David's.

In 1588, the *whole Bible* was published in Welsh, under the superintendence of Dr. William Morgan, of Penmachno, in Caernarvonshire, aided by several of his learned countrymen. This edition was in folio, and the typographical execution elegant and correct. But this splendid work being designed principally for the churches, a common edition was still wanting for general use, which, however, was not afforded till the year 1620, when Dr. R. Parry, bishop of St. Asaph, published one in a portable volume, and at a moderate price.\* The necessity of this latter edition is fully proved by the following statement of the biographer of WROTH, a noted minister, and the person who first formed a congregation of Dissenters, at Llanvaches, in South-Wales. "Sermons," says he, "were but very seldom preached in the churches in Wales, in those times; nor was there a Bible to be had throughout the whole country, excepting those in the churches." (See *Martyrologia Evangelica*, p. 344.)

Archbishop Parker also revised and published an edition of the Scriptures in *English*, in 1568;

\* For this account of the Welsh editions of the Bible, I am indebted to my worthy friend, the Rev. John Hughes, Author of *Hore Britannicæ*.

and as he employed several bishops in the revision, it is often called the BISHOPS' BIBLE ; and sometimes PARKER'S BIBLE. A second edition of this Bible was published in 1569.\*

We are also indebted to Archbishop Parker for the Order of the Lessons to be read throughout the year. Hitherto, few or no peculiar Lessons had been appointed for holidays, and particular Sundays, but the chapters of the Old and New Testament were read in course, without any interruption or variation : It is thus in the *Common Prayer Book* of 1549, folio. In the second edition of that book, under King Edward VI., there were " Proper Lessons " for some few holidays, but none for Sundays. But Archbishop Parker, who had been installed, Dec. 17th, 1559, undertook to reform the Kalendar, and to fix the order of Lessons throughout the year ; for which, as one of the ecclesiastical commissioners, he procured letters, under the great seal. In the new edition of the *Common Prayer Book*, printed by Jugg and Cawood, in 1560, there was a table inserted of proper lessons for the whole year, entitled, *Proper Lessons to be read for the First Lesson, both at the Morning and Evening Prayer, on the Sundays throughout the year : And some,*

\* Newcome, p. 67.



*also, for the Second Lesson.* At the end of this *Common Prayer Book*, were certain prayers for private and family use, which in the later editions are either shortened or left out.

Before this time, the minister who officiated had a discretionary power to change the chapters to be read in course, for others which he judged would be more conducive to edification; and even after this new regulation, the same practice appears to have been recommended by the bishops; for in the preface to the second Book of Homilies, published in the year 1564, there is this instruction to the curates or ministers: "If one or other chapter of the Old Testament falls in order to be read on Sundays, or holidays, it shall be well done to spend your time to consider well of some other chapter in the New Testament of more edification, for which it may be changed. By this your prudence and diligence in your office will appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours." This liberty, though not legally reversed, was discountenanced by the practice of the clergy in general, who strictly adhered to the order of the lessons appointed; yet Archbishop Abbot, in his book entitled *Hill's Reasons Unmasked*, &c., p. 317, says, "It is not only permitted to the minister, but recommended

to him, if wisely and quietly he do read *Canonical Scripture*, where the *Apocrypha*, upon good judgment, seemeth not so fit; or any chapter of the canonical may be conceived not to have in it so much edification before the simple, as some other parts of the same canonical Scriptures may be thought to have.”\*

In the mean time, SCOTLAND began to experience the happy effects resulting from a more general acquaintance with the Sacred Writings. Before the Lutheran reformation extended its influence to that kingdom, “gross darkness,” the result of Popish superstition, “covered the land.” “Even bishops were not ashamed to confess, that they were unacquainted with the canon of their faith, and had never read any part of the Sacred Scriptures, except what they met with in their missals. Under such pastors the people perished for lack of knowledge. That book which was able to make them wise unto salvation, and intended to be equally accessible to ‘Jew and Greek, Barbarian and Scythian, bond and free,’ was locked up from them, and the use of it, in their own tongue, prohibited under the heaviest penalties. The religious service was mumbled

\* Neal’s Hist. of the Puritans, vol. 1, chap. 4, pp. 155, 156.

over in a dead language, which many of the priests did not understand, and some of them could scarcely read; and the greatest care was taken to prevent even catechisms, composed and approved by the clergy, from coming into the hands of the laity.\*

ANDREW FORMAN, bishop of Murray, and Papal legate for Scotland, being obliged to say grace, at an entertainment which he gave to the pope and cardinals, in Rome, blundered so in his Latinity, that his Holiness and their eminences lost their gravity, which so disconcerted the bishop, that he concluded the blessing by giving *all the false carles to the Devil, in nomine Patris, Filii, et Sancti Spiritus*; to which the company, not understanding his Scoto-Latin, said *Amen*. By many of the Scottish clergy it was affirmed, "that Martin Luther had lately composed a wicked book called the *New Testament*; but that they, for their parts, would adhere to the *Old Testament*." Even some of the libraries of their monasteries were without a complete copy of the Scriptures. In the catalogue of the library at Stirling, at the beginning of the sixteenth century, we find only two *Psalters*, and

\* M'Crie's *Life of John Knox*, vol. 1, pp. 18, 19.

one copy of the *Gospels* and *Epistles*, in manuscript, most probably in Latin; the rest of its contents being purely monkish.

But, notwithstanding the general ignorance which overspread the nation, a gleam of light threw its rays across the minds of certain individuals, probably by the introduction of some of the writings of Luther, since an Act of Parliament was passed so early as July 17th, 1525, for *eschewing of heresy*, which forbade “any person or stranger from abroad, to bring any books or works of Luther, under pain of forfeiting ship and goods, and of personal imprisonment.”

The jealous caution of the patrons of Popery could not, however, prevent the progress of truth; for by means of merchants who traded from England and the continent, to the ports of Leith, Dundee, and Montrose, Tyndal's *Translations of the Scriptures*, with the writings of Luther and other Reformers, were imported, and consigned to persons of tried principles and prudence, who circulated them in private with indefatigable industry. “One copy of the Bible, or of the New Testament, supplied several families, At the dead hour of night, when others were asleep, they assembled in one house, and the Sacred Volume was brought from its conceal-

ment; and while one read, the rest listened with attention. In this way, the knowledge of the Scriptures was diffused, at a period when it does not appear there were any public teachers of the truth in Scotland."

In the month of March, 1543, an Act of Parliament had been made and published, declaring it lawful for every person to read the Scriptures in the vulgar tongue. This Act, which was opposed by the bishops, who protested against it, was signally serviceable to the cause of religion. Formerly it had been reckoned a crime to look on the Sacred Books: Now to read them was safe, and even the way to honour. "Then," says Knox, "might have been seen the *Bible* lying on almost every gentleman's table. The *New Testament* was borne about in many men's hands. The knowledge of God did wonderfully increase, and he gave his Holy Spirit to simple men in great abundance."\*

In the year 1579, it was ordained, by Act of Parliament, that every gentleman householder, worth three hundred merks of yearly rent, and every yeoman and burgess worth five hundred pounds, "should have a *Bible and Psalm-booke* in their hous, for the better instruction of thame

\* M'Crie's *Life of Knox*, vol. 1, p. 32, 39, 40.

selfis and yair familys in the knowledge of God," under the pain of ten pounds. (Act Parl. Scot. III. 139.) June 16, 1580, his majesty appointed John Williamson, burgess of Edinburgh, his "general serchoeur throuhout ye haille boundis of this his hienes realme to that effect," giving him power to visit the houses of such as are described in the act of parliament, and to require the sight of their Bible and Psalm-Book, that if they possess any, they may be marked with their name, in the hand-writing of the said John, or his deputies, "for eschewing the fraudfull and deceavebill dealying in that behalf," and if they have none, to exact the penalty. (Record of Privy Seal, vol. 46, fol. 129.)\*

In 1576, the *New Testament* was printed in Scotland, for the *first* time, at Edinburgh, by Thomas Bassandyne, in folio. The *Old Testament* and *Apocrypha* were printed in 1579, (Beloe says in 1576,) accompanied with a dedication to the young king, in the Scottish dialect.†

The friends of the Reformation, convinced of the importance of Scriptural knowledge to the general diffusion of pure religion, were also studi-

\* M'Crie's *Life of And. Melville*, vol. 1, pp. 464—467.

† Beloe's *Anecdotes of Literature, &c.*, vol. 2, p. 329,—M'Crie's *Life of And. Melville*, *ut sup.*

ously careful to promote an acquaintance with the Sacred Writings among the people. With this view, *readers* were established in the churches, whose office it was to read chapters out of the Bible, and prayers out of the "Book of Common Order," every morning and evening, in the parish church. Sometimes, also, they were authorized to exhort, especially where there was no minister. Several parishes, for many years after the establishment of the reformed religion, had no other teachers than the readers, because of the difficulty of obtaining proper ministers; and as very few of the people of that day had learned to read, the public reading of the Scriptures was of singular service. Other methods were employed and found useful, for exciting persons to be diligent in learning the principles of religion. No parent could have his child baptized unless he could repeat the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; and no persons were to be contracted for marriage, or have their banns proclaimed, until they had previously been so well instructed by the readers as to be able to declare to the ministers and elders the holy purposes of the institution.\*

\* Scott's *Lives of the Protestant Reformers in Scotland*, p. 183.

IRELAND, though not equally favoured with England, was, nevertheless, benefited by the more general diffusion of Scripture truth. *English* Bibles were sent over by Queen Elizabeth, at her expense; and an opportunity was thus afforded, for those who understood English, to hear them read, at least in the Cathedrals of Christ-Church and St. Patrick, in Dublin. But as the *native Irish* were “disgusted” with the measure, the queen, about the year 1571, provided a printing-press, with a fount of *Irish* types, “in hope that God in mercy would raise up some to translate the New Testament into their mother tongue.” These types were immediately sent over to Mr. Nicholas Walsh, Chancellor, and Mr. John Kearney, Treasurer, of St. Patrick’s, Dublin. Mr. Kearney began by composing a Catechism in *Irish*, which was the first book printed in Ireland in that character. Chancellor Walsh, afterwards bishop of Ossory, began also a translation of the New Testament into Irish, but was prevented from finishing it, by being inhumanly murdered in his own house, by a person named Dullard, against whom he had issued a process for licentious conduct. Mr. Kearney and Nehemiah Donellan, archbishop of Tuam, undertook the work, but died before it was finished. It was afterwards completed, and



published in the year 1612, by William Daniel, archbishop of Tuam; the province of Connaught, and Sir William Usher, Clerk of the Council, defraying the expense of the edition.

The *Old Testament* was translated under the superintendence and patronage of the excellent Bishop Bedell, by Mr. King, an aged clergyman, assisted by Mr. Dennis Sheridan. They completed their labours A. D. 1640; but the good bishop dying the next year, the translation remained in manuscript till 1685, when it was printed at the expense of the Hon. Robert Boyle, who, with characteristic piety and generosity, had previously printed an edition of the *New Testament*, in 1681. In the year 1690, two other editions were published in London, one of which was in the *Roman*, and the other in the *Irish*, character.\*

The rapid progress of the Reformation, and its influence upon the councils of several European princes, alarmed the court of Rome, which, after various fruitless expedients to prevent the dissemi-

\* Richardson's *Short History of the Attempts that have been made to Convert the Popish Natives of Ireland to the Established Religion*, pp. 13—15, 20—27. London, 1713, 8vo.—Anderson's *Memorial on behalf of the Native Irish*, pp. 16—23.  
\* —Townley's *Illustrations of Biblical Literature*, vol. 3, pp. 202, 203, 336—346.

nation of opinions fatal to the despotic authority of the Roman Catholic hierarchy, adopted the measure of a general council. The ostensible motives for summoning the council were, the reformation of ecclesiastical abuses, the preservation of the unity of the church, and the prevention of the spread of the Lutheran heresy; but the decrees of the council proved, that ambition, and not religion, influenced the pontiffs by whose authority it was called and continued. At first, the pope was inclined to appoint the council to meet in some city of Italy; but finding the design opposed by the Catholic as well as the Protestant princes, he empowered his nuncio at the diet of Spire, held March 8d, 1542, to propose for the place of meeting *Trent*, a city in the Tyrol, subject to the king of the Romans, and situated on the confines between Germany and Italy. This being acceded to by the Catholic princes, though protested against by the Protestants, Pope Paul III., by a bull dated May 22d, 1542, appointed three cardinals as his legates, and fixed the council to be opened at Trent, on the 1st of November, in the same year. After various delays, the *General Council* was at length opened with the usual solemnities, on the 13th of December, 1545. The first session was spent in matters of form. A subsequent one was employed in framing a confession

of faith. The fourth session, held on the 8th of April, promulgated decrees respecting the *Canonical Scriptures*, the *Vulgate edition of the Bible*, and the *use of the Sacred Books*.—The following are extracts from these Decrees :

“ 1. *Of the Canonical Scriptures.*

“ The holy œcumenical and general council of Trent, lawfully assembled under the influence of the Holy Spirit, the three legates of the apostolic see presiding in it ; having constantly in view the preservation of the purity of the Gospel in the church, by the removal of error, which, having been promised aforetime by the prophets in the Sacred Scriptures, was first promulged by the mouth of our Lord Jesus Christ, the Son of God, and afterwards by his apostles, whom he commanded to preach it to every creature, as the fountain of all truth respecting salvation and discipline ; and considering that this truth and discipline are contained in written books, and in unwritten traditions, which having been received by the apostles from the lips of Jesus Christ himself, or dictated to them by the Holy Spirit, have been handed down to us ; this holy council following the example of the orthodox Fathers, receives and venerates, with equal piety and reverence, (*pari pietatis affectu ac reverentia*,) all the books of the Old and New Testaments, the same God

being the author of them both; and also the traditions relative to faith and manners, as being either received from the mouth of Jesus Christ; or dictated by the Holy Spirit, and preserved in the Catholic church by an uninterrupted succession. But if any one refuses to receive the whole of these books with every part of them, as they are read in the Catholic church, and contained in the ancient edition of the Vulgate Latin, as sacred and canonical; or knowingly and deliberately despises the traditions before mentioned, let him be anathema.

*“2. Of the edition and use of the Sacred Books.*

“The holy council considering that it will be of no small utility to the church of God, to distinguish among all the Latin editions of the Sacred books that are in circulation, which is the one that ought to be regarded as *authentic*, ordains and declares, that the same ancient and Vulgate edition, which has been approved by its use in the church for so many ages, shall be received as authentic, (*pro authentica habeatur*,) in all public lectures, disputations, preachings, and explications; and that no one, under any pretext whatsoever, shall dare or presume to reject it.

“ Moreover, in order to restrain petulant spirits, the council decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to bend the Scriptures to his own sense of them, contrary to that which is given, or has been given by the holy mother church, whose right it is to judge of the true sense and interpretation of the Holy Scriptures; or contrary to the unanimous consent of the Fathers, though such interpretations should never be published. Those who oppose shall be denounced by the ordinaries, and subjected to the punishment of the law.” \*

After several other sessions had been held at Trent, the Council was removed to Bologna, where the 9th session of the council was held on the 21st of April, 1547. The 10th session was held in the same city on the 2d of June, in the same year; after which the council was prorogued. Pope Paul III. dying before the council was resumed, his successor, Julius III. issued a bull in the first year of his pontificate, for the re-assembling of the council at Trent, which met accordingly in the following year, 1551. At the

\* Labbei SS. Concilia, vol. 14, pp. 746—748.

close of the 16th session, held in 1552, the council was suspended, on account of the confusion and danger occasioned by the war. This suspension was continued for several years, until at length the council was again convened by Pope Pius IV., who had succeeded Julius III. in 1555; and agreeably to the bull of the pontiff, assembled at Trent early in the year 1562. Letters having been received from the pope, and read to the council, requesting the assembly to compose an *Index* \* of prohibited books, the legates were requested to appoint a committee or deputation, to undertake the work, and prepare the decree for the ensuing session.

The cause of this request from the pope to the council, is thus related by the candid and intelligent historian of the council. After Pope Leo X. had condemned Luther, and prohibited the reading of his books under pain of excommunication, other popes followed his example, he having been the first who not only excommunicated the *authors* but also the *readers* of heretical works. The vague and general manner, however, in which

\* The term *Index* is used by the Romish church to designate the Catalogues or Lists of books prohibited by ecclesiastical authority. These Indexes are called Prohibitory when they relate to works entirely forbidden, and Expurgatory when they refer to works prohibited until certain passages are expurgated or erased: In the later Indexes the words *donec corrigantur*, until corrected, are used to render a separate Index unnecessary.

heretical writings were condemned, produced confusion; being distinguished by the doctrines they contained, rather than by the names of the authors, and every one judging of the doctrines according to his peculiar views. To remedy this defect, the exact and diligent inquisitors formed catalogues of such books as came to their knowledge, and were suspected of containing false doctrine; but these catalogues not being compared with each other, the design was not answered. The king of Spain was the first who adopted a more eligible plan, ordering a catalogue of the books, prohibited by the inquisition of Spain, to be printed in 1558. Pope Paul IV. following his example, enjoined the office of the inquisition at Rome to prepare and print a similar catalogue or Index. This was executed in 1559; but as this Index extended the inhibitory decrees of the pontiff and inquisition to many works which had been formerly allowed, and had even received the approbation of preceding popes; and condemned, without distinction, all the books printed by sixty-two printers whose names were expressly mentioned, an appeal was made to Pope Pius IV, who embraced the opportunity of referring the business to the council assembled at Trent.\*

\* Fra. Paolo Sarpio, Hist. du Conc. de Trente, traduite par le Sieur De la Mothe Josseval [Amelot de la Houssaye.] Liv. 6, pp. 451, 452, Amsterdam, 1683, 4to.

In the 25th session, a decree, by which the making of the Index was referred to the pope, was published in the following terms :

“ The holy council, in the second session held under our most holy father Pius IV., having given commission to certain fathers selected for the purpose to consider what was necessary to be done relative to suspected and pernicious books, and to various censures, and to make report to the council ; and as the holy council now understands that they have put the last hand to the work, but that on account of the variety and multitude of the books, it cannot readily and distinctly form a judgment respecting them, ordains, that what they have done shall be laid before the most holy Roman pontiff, that the work may be completed and published at his discretion and by his authority : (*ejus judicio ac auctoritate.*)” \*

After reading and confirming the decrees, this celebrated council concluded its deliberations on the 4th of December, 1563, which were sanctioned the ensuing year by the pope's bull of confirmation.

The *Index of prohibited books* received the express approbation of the pope by a bull, dated March 24th, 1564, “ forbidding all ecclesiastical

\* Labbei SS. Concilia, vol. 14, p. 918.



persons, whether secular or regular, of every degree, order, and dignity, as well as laymen of every rank and title, to presume to keep or read any books, contrary to the rules prescribed respecting them, or any of those prohibited in the Index." This bull, with the rules of the Index, was ordered to be publicly read, and exhibited in places of general resort.\*

The secretary to the committee or deputation for forming the *Index of prohibited books* was FRANCIS FOREIRO, of the order of preachers, and professor of theology, who had not only the chief care of compiling the Index, but was also the writer of the preface prefixed to it. It was divided into three classes, arranged alphabetically. The *first* class contained the list of those *authors* who were either considered as heretics, or suspected of heresy, and, therefore, all works published by them were condemned, or ordered to be corrected: The *second* class contained a catalogue of books, described by their titles, which were suspected of containing false doctrine, and, therefore, either wholly condemned, or ordered to be corrected: The *third* class specified those anonymous works which were either entirely condemned, or deemed needful to be corrected. Succeeding

\* Labbei SS. Concilia, vol. 14, pp. 950, 951.

pontiffs greatly enlarged the Tridentine Index, by the addition of numerous other condemned and censured books; the *rules of the index* were also variously modified by subsequent explanations and additions.\*

In consequence of the decree of the Council of Trent, declaring the *Vulgate* the *authentic* copy of the Holy Scriptures, several revised editions of that version were published by the divines of the university of Louvain, and others: But all preceding revisions were surpassed by those published under the immediate sanction and inspection of the Roman pontiffs, especially by one undertaken by Pope Sixtus V. and corrected by himself. To add to the authority of the edition, Sixtus accompanied it with a bull, by which he forbade any one under pain of the most tremendous anathemas, to alter it in the minutest particular. It was printed at the Vatican press, in 1590, in three volumes, folio.—Scarcely, however, had the *Sixtine* edition made its appearance before it was discovered to abound with errors; and on the decease of the

\* A translation of the General Rules of the Index is given in Townley's *Illustrations of Biblical Literature*, vol. 2, pp. 479—485.—See also on the Indexes of the Church of Rome, the author's *Essays on various subjects of Ecclesiastical History and Antiquity*, Essay 9; and Mendham's *Account of the Indexes*, both Prohibitory and Expurgatory of the Church of Rome. London, 1826, 8vo.

pontiff, which happened the very year on which the Bible was published, all the copies that could be obtained were called in, and a new edition resolved upon by his successor, Gregory XIV., who committed the revision of it to a congregation or committee of cardinals and other learned men. Gregory dying in 1591, the work was resumed by Clement VIII., who ascended the pontifical chair January 30th, 1592, and was printed during the same year, in folio: A second edition was published in 1593, in quarto, differing in some instances from the former.

The difference between the Papal editions is considerable, and strikes a fatal blow at the infallibility of the popes.—Dr. JAMES, in his celebrated *Bellum Papale*, printed at London, in 1600, 4to, and 1678, 12mo, notices two thousand variations, some of whole verses, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be *authentic* by the same plenitude of knowledge and power, and both guarded against the least alteration by the same tremendous *excommunication*.\*

\* Hamilton's Gen. Intro. to the Heb. Scrip. c. 8, p. 166. Dublin, 1814, 8vo.—Le Long, edit. Masch, vol. 3, pt. 2, cap. 2, sec. 1, pp. 244—249.—Clement, Biblioth. Curieuse, vol. 4, pp. 156—163.—Schelhornii Amœnitates Literariæ, *ut sup.*—James's Treatise of the Corruption of Scriptures, *ut sup.*

The Bibles of Sixtus and Clement had been preceded by another important work, the *Polyglott of Antwerp*, printed in that city, in 1569—1572, in eight volumes, folio, under the direction of ARIAS MONTANUS, and sanctioned by the patronage of the King of Spain. It contains, besides the whole of the *Complutensian Polyglott*, a Chaldee Paraphrase of part of the Old Testament, the Syriac version of the New Testament, the Latin translation of Santes Pagninus as reformed by A. Montanus, with lexicons, grammars, and other literary apparatus. Copies of this Polyglott are very rare, five hundred only having been printed, and a considerable number of them having been sent to Spain and lost in their passage.\*

Directing our views to the *East*, we discover a number of Christians inhabiting the interior of the South of India, dating their settlement there from the early ages of Christianity. Originally a colony from Syria, their Scriptures, and other books, are still written in the Syriac language. On the first arrival of the Portuguese in India, at the commencement of the sixteenth century, they found upwards of one hundred of these Christian churches on the coast of Malabar. But the purity and simplicity of their worship, and their

\* Butler's *Horæ Biblicæ*, Works, vol. 1, sect. 10.

refusal to acknowledge the supremacy of the Pope, ill agreed with the haughty and inquisitorial spirit of their invaders; who, when their power became sufficient, lighted up the fires of the Inquisition at Goa, seized some of the clergy, and devoted them to the death of heretics.\*

. In 1599, *Menexes*, who had been appointed to the archbishopric of Goa, convened a Synod at Diamper, in which it was decreed, that all the *Syrian* and *Chaldean* books in their churches, should be burnt; in order, said the inquisitors, "that no pretended apostolical monuments may remain." And during the subsequent circuit of the archbishop, as soon as he entered into any of these *Syrian* churches, he ordered all other books and records to be laid before him, and committed most of them to the flames. The *Bible* generally was saved; but ordered to be altered, and rendered every where conformable to the Latin Vulgate: Yet many Bibles were secreted, and never produced at all, and by that means escaped being corrupted. The *Syriac Version* of the Scriptures was brought into India, according to popular belief, before the year 325.†

\* Buchanan's *Christian Researches*, p. 99; and *Ecclesiastical Establishment for India*, part 3, chap. 1.

† *Asiatic Researches*, vol. 7, p. 372. 8vo.—*Malabarian Conferences*, translated by J. T. Phillips, Pref. London, 1719.

These violent measures produced, however, only a temporary submission in the *St. Thomé Christians*, as they are usually called, for the greater part of them soon proclaimed eternal war against the Inquisition, hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance.

In 1812, there were said to be upwards of one hundred and fifty thousand natives on the coast of Malabar, who professed Christianity; a considerable number of whom belonged to churches not subject to Papal jurisdiction. The latter still preserve the Syriac Scriptures amongst them, and entertain for them the highest veneration. Many of their copies are of very ancient date, some of which Dr. Claudius Buchanan was happy enough to obtain, and has presented them, along with many other valuable manuscripts, to the public library at Cambridge.\*

About the time that the Portuguese first invaded India, the illustrious AKBAR was Emperor of the Moguls; and, though by profession a Mohammedan, addressed a letter to the king of Portugal, in which, after censuring, in the strongest terms, the slavish propensity of man-

\* Buchanan's Christian Researches, pp. 128, 132. 8vo.

kind to adopt the religion of their fathers without investigation, he requested *Translations of the Heavenly Books*, (the *Pentateuch*, *Psalms*, and *Gospels*,) or any others of general utility.\*

During the *sixteenth* century, also, translations of the *New Testament* were made, as we have already noticed, into *Hebrew*, by different persons, with the pious intention of enlightening and converting the Jews. Dr. C. Buchanan, in his tour into the interior of India, obtained a very singular copy from that people. It is written in the small Rabbinical or Jerusalem character. The translator was a learned Rabbi, and the translation is in general faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of *confuting* it, and of repelling the arguments of his neighbours, the *Syrian*, or *St. Thomé Christians*. "But behold the Providence of God! the translator became himself a convert to Christianity: His own work subdued his unbelief; and he lived and died in the faith of Christ." This manuscript is now in the library at Cambridge. A copy of it has also been made at the

\* Wrangham's Sermon on the Translation of the Scriptures into the Oriental Languages, p. 43. notes.—Fraser's History of Nadir Shah, pp. 12—18. London, 1742. 8vo.

expense of Dr. Buchanan, and presented to the library at the Jews' chapel in London.\*

In again recurring to the state of Scriptural knowledge in the *West*, we remark with pleasure, the revival of learning in Europe, by the retreat of the studious Greeks, with their books, from Constantinople, on the taking of that city by the Turks, in 1453; and the munificent patronage of men of letters by the MEDICI and others; circumstances which afforded considerable aid to the Reformation, by promoting Biblical criticism, and *new* translations of the Scriptures, as well as the revision of *former* translations; so that not only were there revisions, and new translations of the Sacred Writings, in *English, German, and French*, but editions of the whole, or parts of the Bible, were also printed in *Italian, Bohemian, Carniolan, Swedish, Flemish, Danish, Finnish, Croatian, Slavonian, Helvetian, Saxon, Polish, Basque, Hungarian, Winden or Venedi, Pomeranian, Icelandic, Ethiopic, and modern Greek.*†

The famous Roman Catholic English version of the New Testament was made during this

\* Fourth Report of the London Society for Promoting Christianity amongst the Jews, App. p. 45.

† Marsh's History of Scripture Translations.—For a detailed account of these versions and of the translators, see "Illustrations of Biblical Literature," vols. 2 and 8.



century, by the Professors in the College of Rheims; from whence it is usually called, the *Rhemish Testament*. It was printed in 1582, in quarto. The *Old Testament* was also translated by the same learned men, but was not printed till 1609-1610, in two volumes. It is usually denominated the *Douay Bible*, from being completed at Douay, in France; to which place the Roman Catholic College had been removed from Rheims. They are accompanied with *notes or annotations*.

The *Genevan English version* was made by the learned Protestant ministers who fled from England to Geneva, during the reign of the bigoted and merciless Queen Mary. The *New Testament* was published at Geneva, in 1557, in 12mo, and the *whole Bible*, in 1560, in quarto. Above thirty editions of this translation were printed from the year 1560 to 1616, being the one chiefly used in private families, on account of the *notes*.

In 1599, Elias Hutter published a *Polyglott Testament* in twelve languages: Syriac, Italian, Hebrew, Spanish, Greek, French, Latin, English, German, Danish, Bohemian, and Polish. It was printed at Nuremberg, in two folio volumes.

Early in the *seventeenth century*, a *new translation*, or rather revision, of the Bible was deter-

mined upon in *England*. For, in 1604, King James I., in consequence of a request made by Dr. Reynolds, the head of the Nonconformist party, at a Conference, held at Hampton-Court, in 1603, appointed fifty-four learned persons, chosen from both the universities, to make a new and more correct translation; seven of whom probably either declined the work from diffidence, or were prevented engaging in it by death, as only forty-seven appear in the list of translators; unless in the former number were included the overseers of the version.\*

The translation was printed at London, in 1611, in folio. This is the present authorized English version; and competent judges scruple not to affirm, that it is accurate and faithful, that the translators have seized the very spirit and soul of the original, and impressed this almost every where with pathos and energy.†

The munificent liberality manifested by some excellent individuals in their endeavours to give increased energy to the attempts to circulate the Scriptures universally, ought not to be forgotten. Amongst these the Honourable ROBERT BOYLE,

\* Lewis, p. 306, &c.

† For biographical notices of the translators, see Townley's "Illustrations of Biblical Literature," vol. 3, pp. 290—315.

PHILIP LORD WHARTON, and the Rev. THOMAS GOUGE, rank deservedly high.

The HON. ROBERT BOYLE was the seventh son of Richard, Earl of Cork. His learning, piety, and beneficence, justly placed him amongst the most eminent characters of the age in which he lived. "So profound was his veneration for the Deity, that the very name of God was never mentioned by him without a pause, and a visible stop in his discourse. He founded a lecture at St. Paul's for the defence of the Christian religion against Infidels; and was at the charge of the translation, and impression of five hundred copies, of the *four Gospels* and *Acts of the Apostles*, into the MALAYAN language. He also nobly rewarded Dr. Edward Pocock, for translating Grotius's treatise *On the Truth of the Christian Religion* into *Arabic*; of which he printed an edition in quarto, and caused it to be dispersed in the countries where that language was understood. He gave, during his life, £300 to aid the propagation of the Gospel, and for translating, printing, and circulating the Scriptures among the American Indians in their vernacular dialects. He caused a fount of letter to be cast; and the *Irish New Testament* to be reprinted, at his own expense, and afterwards contributed £700

towards an edition of the whole Bible, in the same language, besides £100 towards an edition for the Highlands of Scotland. He also contributed £60 towards an edition of the *Turkish* New Testament; and liberally aided the printing of editions of the Scriptures in the *Welsh* language. "His charities," says his biographer, "amounted to £1000 annually."\* He died Dec. 30, 1691.

PHILIP LORD WHARTON, by deed, bearing date July 12, 1692, appropriated certain lands in the county of York, as a perpetual fund, for the purchasing yearly of 1060 Bibles; of which sixteen were to be given every year to the parish of Hesketh, Newmarket.† Two of these estates are said to be Sinnithwaite and Wharton Lodge.‡ Lord Wharton died Feb. 4, 1695.

The Rev. THOMAS GOUGE was a Nonconformist minister, of considerable property, and eminent for piety and charity; and such was his spirit of benevolence, that when by various occurrences his income was reduced to £150 he nevertheless gave £100 of it to charitable purposes. When he was between sixty and seventy

\* Boyle's Life, by Birch, prefixed to his Works, vol. 1.

† Hutchinson's History of Cumberland, p. 393; quoted in the Congregational Magazine, July, 1822, vol. 5, p. 385.

‡ Private information.

years of age, he used to travel into Wales, and disperse considerable sums of money among the poor suffering ministers. But the chief designs of his charities there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons of mature years with the necessary means of religious knowledge. With a view to the former, he settled three or four hundred schools in the principal towns, in many of which women were employed to teach children to read; and he undertook to pay for some hundreds of children himself. With a view to the latter, he procured them Bibles, and other books of piety and devotion, in their own language, and sent to different towns to be sold at easy rates. He also laboured to procure donations and subscriptions from other wealthy persons, for the same benevolent designs, of the expenditure of which he published occasional statements; Calamy has given the following, which is attested by some of the most eminent characters of his time:

“An account of what hath been done in Wales this last year, from Midsummer, 1674 to Lady-day, 1675, &c.”

“1. In fifty-one of the chief towns in Wales, eight hundred and twelve poor children have been and are put to school to learn English, over and

above the five hundred put to school the last year, by the charity of others before this trust began.

“ 2. There have been bought and distributed in several families thirty-two Welsh Bibles, which were all that could be had in Wales or London.

“ 3. Two hundred and forty New Testaments, in Welsh, to be given away to poor people that can read Welsh.

“ 4. Five hundred Whole Dutys of Man, in Welsh, to be distributed in like manner.

“ Which pious and charitable undertaking hath already provoked divers of the better sort of the Welsh, to put about five hundred of the poorest Welsh children to school, upon their account. So that about eighteen hundred and fifty in all are already put to school, to learn to read English. Attested by us,

*John Tillotson,*

*Benj. Whichcot,*

*Simon Ford,*

*William Durham,*

*Edward Stillingfleet,*

*John Meriton,*

*Thomas Gouge,*

*Matthew Pool,*

*Thomas Firmin.”*

In the years 1675—1677, Mr. Gouge procured a new and fair impression of the Welsh Bible and Liturgy, to the number of eight thousand; one thousand of these were given to the poor; and

the rest sent to the principal towns in Wales to be disposed of at *four shillings* a copy, well bound and clasped ; a price far below their value. He died suddenly in his sleep, October 29th, 1687, aged 77 years. Archbishop Tillotson preached his funeral sermon.\*

The edition of the Welsh Bible procured by Mr. GOUGE, was corrected by the Rev. STEPHEN HUGHES, the editor of the Bible printed in 1664 who was making preparations for another impression at the very time of his death. This pious design was carried into execution by the Rev. DAVID JONES, the ejected minister of Llandessilio, in Carmarthenshire, who, after Mr. Gouge's edition had been exhausted, bestowed great pains in printing and circulating a new one, of which he distributed *ten thousand copies*. In this and in some other publications of a religious nature, printed and distributed in Wales, he was generously assisted by Lord Wharton, and other persons of rank ; and by the ministers and citizens of London.

It has been already stated, that about the middle of this century, the translation of the Bible into *Irish* was completed, under the inspection and

\* Calamy's Account, pp. 8—11 ; and Continuation, vol. 1, pp. 12, 13.—Palmer's Nonconformists' Memorials, vol. 1, p. 187. London, 1802, 8vo.

at the expense of the pious Bishop Bedell, and printed at London after his death, in 1685.\*

“In the horrid Rebellion,” says Lewis, “which the Irish Roman Catholics raised in that kingdom, A. D. 1641, among other instances of their hatred of the Protestant religion, which they then gave, this was one,—their tearing, burning, wallowing in the mire, and cursing the English Bibles; of which they burnt no fewer than one hundred and forty at one time, saying, when they were in the fire, that it was hell-fire that burned.” †

We gladly turn from this scene of horrible profanity, to notice the publication of the splendid *Polyglott Bible* of M. LE JAY, in 1645, in ten volumes, large folio. The *Samaritan Pentateuch* was first printed in this Polyglott. It contains all that is in the *Complutensian* or *Antwerp Polyglotts*, with several important additions; but is defective in having no Apparatus or Prolegomena, and being without the grammars and lexicons accompanying the former Polyglotts. GUI MICHEL LE JAY was an advocate in parliament, eminent for his profound knowledge of languages. Cardinal Richelieu offered to reimburse his expenses, on condition of having his own name affixed to the work; this being refused by Le Jay, and

\* Gillies' Historical Collections, vol. 1, p. 166.

† Lewis, p. 335.



the irritated Cardinal exerting his influence to prevent its sale, Le Jay was ruined ; and, having become a widower, adopted the ecclesiastical life. He died in 1675.\*

The Parisian Polyglott was followed by the less beautiful, but more accurate, comprehensive, and useful Polyglott Bible of BRYAN WALTON, afterwards Bishop of Chester, usually called *the London Polyglott*. It is in six volumes, folio, and contains the Scriptures, or parts of them, in the Hebrew, Samaritan, Chaldee, Greek, Syriac, Arabic, Ethiopic, Persic, and Latin languages. It was printed in 1653–1657. It is enriched with prefaces, prolegomena, treatises on weights and measures, geographical charts and chronological tables, a portrait of Bishop Walton, and illustrative plates. The *Lexicon Heptaglotton* of Castell, in two vols. folio, was designed to accompany it.

The following extract from Bishop WALTON's *Considerator considered*, will sufficiently explain the use and value of Polyglott Bibles :—"What the *Prolegomena* do affirm concerning the use of translations the reader may see, *Prolegom.* 5. *De versionibus Scripturæ*, where it is proved out

\* Clarke's Succinct Account of Polyglott Bibles, p. 10.—Peignot. Dict. de Bibliologie, tom. 2, p. 126.—Le Long, Discours Historique sur les principales editions des Bibles Polyglottes, pp. 188—190. Paris, 1713, 12mo.

of Theodoret, Hierom, Chrysostom, and others, that in the first and purest times of the Church, the Bible was translated into most Vulgar Languages, the Egyptian, Persian, Indian, American, Scythian, Syriack, Æthiopic, Gothic, &c., besides the Greek, and Latin. And concerning the use and benefit of Translations, it is reduced to these heads: First, because all cannot understand the Original Tongues, therefore Translations serve as so many pipes or channels to convey the living waters of salvation from the fountain to every particular nation and people, that so all may read and hear the wonderful works of God in their own tongues. Secondly, the wonderful consent of all translations in all things of moment, though made at several times, and in several nations so far distant from one another, and joined together only by the same common faith, proves these books to be of Divine original, and to have no other author but God, who so wonderfully preserved them among so many changes and revolutions, against the fury and malice of Satan, and all his instruments, persecuting tyrants, and subtle heretics, and sectaries, who laboured either to corrupt, or abolish the same. Thirdly, they bear witness to the integrity of the Original Texts, by their consent and harmony therewith, as is showed in divers particulars, where some would have them to be corrupted, as that

of Shiloh, (Gen. xlix, 10,) and others : As also to preserve pure and entire to after ages, and to prevent the corrupting of them either by the fraud of heretics, or negligence of the scribes ; for no considerable mistakes could pass in all, and so many translations, in all parts of the world, but they might easily be found, and amended by others. Fourthly, they serve as so many glosses to declare the true sense and meaning of the Scriptures, as it was understood in those times, when they were made, especially as they are exhibited in this work, where they may, at one view, be all compared together, for if the commentaries of particular learned men deserve all due regard, much more those translations (which also are often paraphrastical) which represent the sense of so many great and famous ancient churches : Especially those in the Eastern tongues, which because of their nearness and affinity with the Original are fittest to express the force and energy of divers words and phrases in Scripture, and because of their antiquity and general use were of the greatest authority among Jews, or Christians." \*

During this century, the Bible, or portions of it, were first printed in the *Irish, Wallachian, Laponese, Romanese, Lithuanian, Turkish,*

\* Considerator Considered, chap. 6, pp. 85—88.

*Indo-Portuguese, Livonian or Lettish, Esthonian, Malayan, Formosan, Armenian, Coptic, and Mohagan.*

In 1622, Pope GREGORY XV. formed the celebrated *Congregation de Propaganda Fide*, or *Congregation for the Propagation of the Faith*, at Rome, for the express purpose of propagating and maintaining the Faith of the Romish church, in all parts of the world. This congregation he endowed with ample revenues. To this was added in 1627, a *College* for the education of those who were designed for Foreign Missions, founded by JOHN BAPTIST VIVES, or VILES, domestic prelate of Urban VIII., who offered his own palace and all his property to the pope for that purpose. Cardinal Barberini, brother to the pope, considerably augmented the revenues, and founded in 1627 and 1628, twenty-five scholarships, chiefly for natives of the East. The College was subjected in 1641 to the Congregation of Cardinals, and from this union the institution is sometimes called the *Congregation*, and sometimes the *College De Propaganda*. Able professors in the languages and sciences, divinity, philosophy, and other branches of learning, are supported by the institution; which has also an extensive printing-office furnished with characters in almost all languages, and in which the most

skilful printers and correctors are employed. During the first fifty years of its establishment, this society printed works in forty-eight different languages.

The troubles of the French revolution almost annihilated this noble institution, which, among other losses, sustained that of the whole of the printing matrices, which were taken to Paris; but these have since been restored, and the *Congregation* have resumed their functions.\*

The translation and circulation of the Sacred Writings do not, however, form any part of the design of the Congregation *De Propaganda*; and any editions of the whole, or parts of the Scriptures, which may have been printed at the *press*, or at the expense, of that institution, have been undertaken with the design to promote the other views of the society, and not with the sole intention of dispersing copies of the Divine Volume among the people. This is sufficiently proved by the astonishing fact, that, in the course of about

\* Helyot, *Hist. des Ordres Monastiques*, vol. 8, chap. 12, pp. 77—81. Paris, 1719, 4to.—Allatii (Leonis) *Apes Urbanæ*, pp. 79, 81, 233, 244. Romæ, 1633, 8vo.—Cherubini *Bullar. Roman.* vol. 3, pp. 221, 222.—See also Townley's *Illustrations of Biblical Literature*, vol. 3, pp. 374—376, and *Essays on various subjects of Ecclesiast. Hist., &c.* Essay 8.—Urban Cerri's *Account of the State of the Roman Catholic Religion throughout the World*, pp. 176—183.

two hundred years, they have only published at their press one edition of the entire *Arabic Bible*, completed after forty-six years spent in translating, revising, and printing, in 1671, in three vols. folio; and one edition of the *Four Gospels* in *Hebrew*, by J. J. Baptista, 1668, folio.

Nothing indeed can more strongly mark the restrictive influence of the papal power relative to the Bible, than the singular fact, that of two thousand and fifty editions of the whole or parts of the Scriptures, printed during this century, in the Oriental and Latin tongues, only twenty-three \* were published at Rome, and one at Naples; and of more than nine hundred and forty editions in the modern European languages, not one was printed at Rome, or in the temporal dominions of the pope; whilst not fewer than fourteen editions of prohibitory Indexes of Books, (*Indices Prohibitorum Librorum*,) were issued from the press at Rome, during the same period.†

\* Viz., two editions of the Arabic Bible, two of the Latin Bible, one of the Latin New Testament, and eighteen of the Psalms and other portions of the Bible in different languages. The edition at Naples was of the Psalms in Latin.

† Le Long, edit. Masch, vol. 4, part 2, Index Chronologicus. Le Long, vol. 1, Elenchus Chronologicus. Paris, 1723, folio.—Pégnot, Dictionnaire des Livres condamnés, &c. vol. 1, pp. 260—264. Paris, 1806, 8vo.

The restrictions upon the liberty of the press, imposed by the authority of the Roman pontiff, extended to all the countries subject to the papal see, but operated with more or less vigour according to the views or dispositions of the ruling powers, who acknowledged the supremacy of the pope. At *Venice*, where the Jews were protected by several of the powerful families of the republic, sixteen editions of the whole of the *Old Testament*, in *Hebrew*, are said to have been printed during this century, many of them with *Rabbinical Commentaries*, besides seventy-three other editions of separate portions of the Scriptures, in that language. In the same space of time there were also printed in that city, fifteen editions of the entire Latin Bible, one of the Latin New Testament, and five other portions of the Latin Bible; one Greek Bible, and one New Testament, and five separate portions of the Sacred Writings in the same language; one Bible, and eleven other portions of the Scriptures in Chaldee; one part of the Armenian Bible; one Italian version of the Old Testament, and two other portions of the Italian Bible; one Spanish Old Testament; one part of the German Bible; and one part of the Ruthenic or Slavonian.\*—In

\* Le Long, edit. Masch, *ut sup.*; and t. 1, *ut sup.* Paris, 1723.

*Spain and Portugal*, where the papal influence was predominant, the utmost care was taken to prevent the circulation of any books inimical to the Roman see, or differing directly or constructively from the opinions maintained by the hierarchy of Rome. Several *Expurgatory and Prohibitory Indexes* were published at Madrid, particularly by Cardinal Bernard de Sandoval, and the inquisitor-general, Anthony à Sotomajor.\* In the edition of 1667, folio, by A. à Sotomajor, now before me, more than one hundred and seventy editions of the Scriptures are censured, many of them ordered to be suppressed, and others to be corrected or purged. We therefore need not be astonished, that, during this century, no edition of the *entire Bible* or *New Testament* appears to have been printed within these kingdoms, in any language.

From remarking the influence of the *Romish church* in restricting the printing and circulation of the Word of God, we are induced to record the effects of the persecution which she raised against the *Bohemian Brethren*. Driven from their habitations, first by their ministers being banished from Prague and the free cities, in 1624, and then by the expulsion of the whole Protes-

\* See Peignot, *Dict. des Livres condamnés au feu*, &c. vol. 1, pp. 261—263.



tant nobility, and the confiscation of their goods in 1627; many of the ministers hid themselves in mountains and caves, and visited their congregations secretly; and those members of the congregation who remained in Bohemia hid their Bibles and other Protestant books very carefully, often from their own husbands or wives, their children, or servants, whom they could not trust, and read them in secret; except when they occasionally could seize an opportunity of edifying their families with them. Subsequent edicts forbade all barons, noblemen, and citizens, to keep Protestant tutors for their families; and declared the Protestants without protection of the laws, whilst their children were violently torn from them, shut up in monasteries, and placed under Roman Catholic instructors. The same violent measures were adopted with respect to the books which they had published, and the Bibles which they possessed. Thousands of Bibles were publicly burnt, some in the market-place, as at Fulneck; others without the walls, as at Zatetz, Trautenau, and other places; and some at the gallows or place of criminal execution, as at Hradisch. GEORGE, baron of Nachod, who had apostatized from the Reformed religion, took his Bibles, which he had formerly caused to be most splendidly bound in silk, and ornamented with gold, despoiled them

of their magnificent coverings, and gold and silver ornaments, and (horrible to mention!) ordered them to be thrown, in his presence, into the common sewer! Don Martin, another agent of the persecutors, caused it to be proclaimed, that whosoever had any Bibles, or any other Evangelical books, should be fined five hundred florins, or suffer five weeks' imprisonment, if they did not immediately deliver them up; and all the books that were brought in consequence of this proclamation he burnt without the wall, quartering soldiers on all persons that refused to comply with his orders. To such excess did the enemies of the Protestants carry their violence, that when any desired to be convinced of their errors by Scripture, they would only answer by scoffs and jeers, accusing the Bible of imperfection and obscurity; calling it the Fountain of Heresy and the Sanctuary of Heretics; affirming that Laymen had nothing to do with it; and blasphemously designating it, (instead of the Latin word "Biblia,") by the term *wiblia*, which, in the Bohemian tongue, means *vomit*.\*

The *eighteenth century* commenced auspiciously, by the completion of various editions of

\* Clement, *Biblioth. Curieuse*, vol. 3, p. 441.—Schelhornii *Amoenitates Literariæ*, vol. 8, pp. 368, 483.—Caveat against the Pretender, pp. 29—33. London, 1723.—Crantz' *History of the Brethren*, pp. 67, 87.

the Scriptures, begun or projected at the conclusion of the preceding century; and was rendered important to the interests of religion, and to the Biblical scholar, by numerous vernacular translations of the Divine volume, and inestimable and laborious critical publications of the Original Scriptures, and the cognate versions. To examine these in detail would afford matter for volumes, our limits will therefore only permit us to give some brief notices of them.

IN HOLLAND, the editions of the *Dutch Bible* and *Testament* were numerous: Adler, in his *Bibliotheca Biblica*, enumerates, of the entire Bible, nine editions in folio, four in quarto, three in octavo, and fifteen in duodecimo: Of the New Testament, one in folio, two in octavo, and fifteen in duodecimo; in all, forty-nine editions. Beside these, which are in the king of Wurtemberg's library, and which are almost all Protestant translations, Le Long notices some few other editions of the Bible or New Testament, chiefly by Roman Catholic editors.\*

IN GERMANY, the editions of the Scriptures printed during the eighteenth century were numerous; the duke [king] of Wurtemberg's library alone contained, in 1787, *two hundred and eight* of the entire Bible, and *eighty-seven*

\* Adleri Biblioth. Biblica, part 4, Plut. 35, pp. 32—90.—  
Le Cong, vol. 1, p. 410.

of the *New Testament*, (beside many parts of the Bible printed separately,) viz., of the Bible, thirty-seven in folio, thirty-six in quarto, one hundred and thirteen in octavo, and twenty-two in duodecimo; of the New Testament, one in folio, five in quarto, fifty-one in octavo, and thirty in duodecimo.\* Some few of these editions were printed at the *Canstein*, or Bible Institution, at Halle, established in 1710, by CHARLES HILDEBRAND, baron de Canstein, for the purpose of printing and selling Bibles and New Testaments at a moderate price, in order to secure a more general circulation of the Holy Scriptures; and in which it proved so successful, that in 1805, above three millions of copies of the entire Bible, or New Testament, had issued from the press of the institution. Interesting accounts of this excellent establishment will be found in Professor Franck's *Pietas Hallensis*, or Abstract of the marvellous footsteps of Divine Providence, &c. part 3; Gillies' *Historical Collections*, vol. 1, b. 3, ch. 4; and *The Second Report of the British and Foreign Bible Society*, Appendix No. 9.

In a work on Bibliography, published by the celebrated Gabriel Peignot, in 1810, he remarks,

\* Adleri Biblioth. Biblica, part 3, Llut. 28—32, pp. 44—201.

“ At the *printing establishment* of the *Orphan-House*, at Halle, founded by the Baron Canstein, for the Scriptures only, there were printed in twenty-two years,—from 1710 to 1732,—three hundred and twenty-seven thousand copies of the *Bible*, and two hundred and sixty thousand copies of the *New Testament*, all in octavo or duodecimo.” And adds, “ there are extant, in the Christian world, about fourteen or fifteen thousand editions of the *Bible*, every edition probably comprising, on an average, five thousand copies; amounting to seventy or seventy-five millions of copies.” \*

Among the editions of the *German Scriptures* we remark two, edited or revised by NICHOLAS LEWIS, COUNT OF ZINDENDORF and POTTENDORF, the great patron and bishop or *ordinary* of the *Unitas Fratrum*, or, as they are more generally called, the *Moravians*, who founded the settlement of Herrnhut on one of his estates. The *first* of these, usually denominated the *Ebersdorf Bible*, from being printed at Ebersdorf, (1727, quarto,) was edited and revised by the Count, and contains Luther’s German version, with a new preface and introduction; Arndt’s

\* Peignot, *Repertoire de Bibliographie Speciales, Curieuses et Instructives*, Introd., p. iii. (note.) Paris, 1810, 8vo.

*Informatoria Biblica* ; and summaries. It was printed with the design of selling it to the poor, at a lower price than any other had been before ; and a sum advanced by his excellent and pious grandmother, Lady de Gersdorf, for this purpose, enabled him to carry the design into effect. The *second* edition, referred to above, was one of the *New Testament*, printed at Budingen, in two parts, 1739, 8vo ; and again in 1746, 8vo, with brief *notes*. The Count died in 1760, in Germany ; and was buried at Herrnhut.\*

To these may be added the PENTAGLOTT BIBLE, containing five different German versions ; viz., Ulenberg's Romish version ; Luther's version ; Piscator's version of the Reformed Church ; the Jewish-German of the Old Testament, by Joseph Athias, and of the New Testament, by J. H. Reitzen ; and the Authorized version of the Belgic Provinces or Dutch ; to which were added the Apocryphal books of the Old Testament, and several of the Apocryphal Epistles. (Wandsbeck, 1710-1712, 3 vols., 4to.) And the LEIPSI POLYGLOTT ; containing the Septuagint, with S.

\* Walchii Biblioth. Theologica, vol. 4, p. 113.—Crantz' History of the Brethren, part 3, pp. 497-501.—Spangenberg's Life of Nicholas Lewis, Count of Zindendorf, &c., translated by L. T. Nyberg, vol. 2, p. 197.

Schmidt's Latin translation revised ; the Syriac ; Luther's German version ; and the New Testament, in both the original and modern Greek ; edited by Christopher Reineccius.\* (*Leipsic*, 1750, folio.)

Before we quit the biblical history of Germany, we may note the PHILO-BIBLICAL COLLEGE or SOCIETY, as it was called, established among the students and professors of the University of *Leipsic*. This institution was begun by some of the graduates of the university, who met together about the year 1688, for private conference, the study of the Scriptures, and the regulation of their academical pursuits. One of the chief promoters of the design was Mr., afterwards Professor, FRANCK. Their original practice was, for one of the society to read a portion out of the Old Testament, in the Hebrew, or out of the New Testament, in the Greek ; and after he had critically explained the text, for the rest to offer their observations upon it. The result of their pious labours was an increased attention to the Scriptures among the students, and a more general diffusion of religion and solid learning. The candidates of divinity who had neglected their

\* *Adleri Bibliotheca Biblica*, part 3, plut. 31, p. 177.—*Walchii Biblioth. Theologica*, vol. 4, p. 173.

Biblical studies for metaphysical pursuits, were convinced of the necessity of applying themselves diligently to the examination of the original texts of the Divine Volume ; several would scarcely read any other ; and the demand for *Greek editions of the New Testament* became so great, that the booksellers could with difficulty procure a sufficient supply. These extraordinary effects were, nevertheless, treated with scorn by others of less piety, and the term *Pietist* was coined and applied in derision, first to the members of the *Philo-biblical College*, then to the hearers of Mr. Franck, and those who attended the *Biblical Exercises* ; and lastly, to all who were eminent for religious devotion and integrity. Opposition being once raised, the first instruments of Pietism were soon banished from Leipsic ; but their removal to other places only diffused the sacred light more generally ; and the erection of the *Orphan-House*, at Glaucha, near Halle, in Saxony, will perpetuate the memory of Professor Franck, when the names of his opponents will be lost in merited oblivion.\*

In ENGLAND, no new translation of the Bible was made by regal or ecclesiastical authority,

\* Gillies' *Historical Collections relating to the Success of the Gospel*, vol. 1, b. 3, chap. 4



during this century ; but many persons of eminent learning, both of the Established Church and among the Dissenters, published new or corrected translations, or revised editions of the whole, or separate portions of the Inspired Volume, and Apocrypha ; lists of which are appended to archbishop Newcome's *Historical View of English Translations* ; the *third* edition of Lewis's *History of English Translations of the Bible* ; and the *Preface* to Bishop Wilson's Bible. But the most complete list of all the editions of the English Scriptures, is Dr. Cotton's *List of Editions of the Bible and Parts thereof in English from the year 1505 to 1820*. Oxford, 1821, 8vo. Of these translations or revisions, we shall only particularize two : The first of them from its *utility* to the English reader : The other from the celebrity of the Revisor.

The first of these is the edition of the entire Scriptures and Apocrypha, edited by the Rev. C. Cruttwell, and printed at Bath, 1785, in royal quarto. It has obtained the name of BISHOP WILSON'S BIBLE, from being accompanied with the brief *notes* of that venerable prelate : But its great merit arises from the industrious editor having collated the present authorized version with the most important preceding and subsequent English translations, and placed the *various ren-*

*derings* at the foot of the page, thus forming a most useful and important *variorum* edition. The editor has prefixed an historical and biographical *preface*, and subjoined a translation of the *third* book of *Maccabees*.

The second is that of the Rev. JOHN WESLEY, founder of the Society of *Wesleyan Methodists*. This revision of the authorized version of the *New Testament*, was published, in 1754, with brief but valuable *notes*, in quarto. Of this revision the venerable author says, in the *preface*, "I have never knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where, first, the sense was made better, stronger, clearer, or more consistent with the context: Secondly, where the sense being equally good, the phrase was better, or nearer the original."—An impartial and masterly hand\* has thus described the last days, and delineated the character, of this eminently great and good man: "Abilities he unquestionably possessed, and a fluency which was highly acceptable, and well accommodated to his hearers. He had been gradually declining for about three years; yet he still rose at four o'clock, and preached, travelled, and wrote as usual. He preached at Leatherhead, Feb. 23, 1791: On the 25th, the first

\* JOHN NICHOLS, Esq., in his "Literary Anecdotes of the Eighteenth Century," vol. 5, pp. 245—247.

symptoms of his approaching dissolution appeared. The four succeeding days he spent in praising the God of his mercies; and he departed on the morning of March 2, to receive the reward of a life spent in bringing 'glory to God in the highest, and peace and good-will to men. \* \* \* \* \*

On a review of the character of this extraordinary man, it appears that though he was endowed with eminent talents, he was much more distinguished by their use, than even by their possession. Though his taste was classic, and his manners elegant, he sacrificed that society in which he was particularly calculated to shine; gave up those preferments which his abilities might have obtained; and devoted a long life in practising and enforcing the plainest duties. Instead of being 'an ornament to literature,' he was a blessing to his fellow-creatures; instead of 'the genius of the age,' he was the servant of God!"

But without restricting our remarks to particular countries, it may be sufficient to observe, generally, that besides almost innumerable\* new editions of Bibles before translated, the following were printed for the first time during this cen-

\* Dr. Cotton (List of Editions, &c.) enumerates twenty-five editions of the whole Bible, twenty-eight of the New Testament alone, and ninety-four of separate portions of the Scriptures, besides seventy-four of the whole, or selections of the Psalms, printed in English during this century.

tury:—The *Grisons*, the *Upper Lusatian*, the *Manks*, *Gaelic*, *Georgian*, *Tamul*, *Cingalese*, *Hindoostanee*, *Bengalee*, *Massachusetts*, *Creole*, *Mohawk*, and *Greenlandish*.\*

Nor ought we to pass over in silence, those extensive and important collations of manuscripts of the original texts of the Old and New Testaments, which were made during this century, at immense labour and expense, by Mill, Bengelius, Wetstein, Kennicott, De Rossi, Griesbach, and other indefatigable and judicious critics, and by which the general *integrity* of the Sacred Text is indubitably established. For although about six hundred manuscripts of the *Hebrew Text* of the Old Testament, and more than three hundred and fifty *Greek Manuscripts* of the Gospels, and one hundred and fifty of St. Paul's Epistles, beside many of the General Epistles, and Revelation, written by different persons, at many thousand miles distance from each other, and at different periods of time through a series of many hundred years, have been examined and compared with each other, with the early versions, and with the quotations of Scripture made in various ages by Jewish, Christian, and Heathen writers, and every

\* For the details of the various new editions and translations made during this century the reader is referred to "Illustrations of Biblical Literature," vol. 3.

sentence, word, and even letter noted in which they differed ; not one variation or different reading has been discovered, by which a single important doctrine has either been altered or destroyed. " They all agree," says Dr. Herbert Marsh, " in the important doctrines of the Christian Faith ; they all declare with one accord, the doctrine of the *Trinity*, and the doctrine of the *Atonement by Jesus Christ*."\*

The most eminent edition of the *Hebrew Bible*, which exhibits the *various readings*, is by Dr. Benjamin Kennicott, of Oxford, in two volumes folio ; the first volume printed in 1776, and the second in 1780. The most complete edition of the *Greek New Testament*, is by Dr. Griesbach, Professor of Divinity at Jena, in Saxony, in two volumes octavo ; the first volume printed in 1796, the second in 1806. Other critical editions have been printed since, yet without superseding the necessity or value of the preceding.

But, how different a scene presents itself in the South of FRANCE ; where, in 1744, a violent persecution was raised against the Protestants, in which considerable numbers suffered imprisonment and death, and many were condemned to

\* Marsh's Lectures, part 1, Lect. 5, p. 86, and Lect. 6, p. 112.—Griesbach, Nov. Text. Græc. Proleg. Sect. 1, p. 37.

the gallies for life, or sentenced to perpetual banishment; and the Word of God treated with the utmost contempt. One instance shall suffice: Stephen Arnaud, for teaching some young persons to sing David's Psalms, was branded with a hot iron, and set on the pillory, with his *New Testament* and *Book of Psalms* about his neck.\*

How striking is the contrast to this procedure, formed by the conduct of ENGLAND towards the emigrant Roman Catholic Clergy, when the late sanguinary revolution obliged them to escape from their ill-fated country! A private subscription of £38,775 15s. 9½d. was immediately made for them. When that was exhausted, a second was collected under the auspices of his Majesty, and produced £41,304 12s. 6½d. and afterwards a *monthly* allowance of about £8000 was appropriated for their support. The University of Oxford added nobly to the boon, by printing for them at her sole expense, two thousand copies of the Latin Vulgate of the New Testament; but this number not being deemed sufficient to satisfy their demand, two thousand more were added at the expense of the Marquis of Buckingham.†

\* Lockman's *History of Persecutions*, p. 233.

† *Hæc Biblicæ*, vol. 1, p. 233, 236.

To conclude.—The commencement of the present, or *nineteenth* century, has been illustriously marked, by the establishment, in 1804, of the *British and Foreign Bible Society*. Simple, original, and comprehensive in its plan, this Institution knows no distinction of sect or party. Equally open to “Jew and Gentile, Barbarian, Scythian, Bond and Free” to aid its exertions, or receive its benefits, it calculates upon unparalleled utility, and embraces in its vast design the communication of the Word of God, to “every nation, and kindred, and people, and tongue.” Of this Society, which has done more, during the few years of its establishment, towards the translation of the Word of God into all languages, and its circulation amongst all nations, than had been effected by the collective energies of the whole Christian world in more than a thousand years previous to its institution, it is scarcely possible to speak too highly. To allow that it may have had imperfections, either in its construction or operations, is only to allow that it bears the impress of every thing connected with human nature; but its defects, like spots in the sun, have been few and incidental, and scarcely, if at all, perceptible, amidst that splendour of light and truth by which it is surrounded. “The

Bible," says an amiable and universally admired writer,\* "is a light to our feet, and a lamp to our path. It points us to the Way, the Truth, and the Life. It is our guide while we live, and our trust when we die. It is the Charter of our Salvation, and the Pledge of our Immortality. If there were but one Bible in the world, all the wealth of that world would not be adequate to the value of that Bible. How then can we sufficiently extol that Society which has sent millions of this Divine Treasure into the most distant lands, and conveyed spiritual illumination into the darkest corners of the earth!"†

\* MRS. HANNAH MORE.

† Copied from her autograph in the Pocket Bible of a mutual friend; dated Nov. 29, 1825.



**LIST**  
**OF THE FIRST OR MOST EARLY VERSIONS**  
**OF THE**  
**HOLY SCRIPTURES INTO DIFFERENT LANGUAGES,**  
**THE PORTIONS FIRST TRANSLATED,**  
**THE CENTURIES IN WHICH THOSE TRANSLATIONS**  
**RESPECTIVELY WERE MADE,**  
**AND THE PERSONS BY WHOM THEY WERE**  
**EXECUTED OR PROCURED.\***

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**BEFORE THE CHRISTIAN ÆRA.**

<i>Languages.</i>	<i>Portions translated.</i>	<i>Translators or Patrons.</i>
<b>B. C. 287.</b>		
<i>Septuagint</i> (Greek)	Old Testament	Ptolemy Philadelphus
<b>B. C. 4.</b>		
<i>Chaldee Tar- gum</i>	Pentateuch	Onkelos

**FIRST AND SECOND CENTURIES AFTER CHRIST.**

<i>Syriac</i>	O. & N. Testament	Unknown
<i>Latin (Italic)</i> .....	.....	.....
<i>Sahidic</i> .....	.....	.....
(Dialect of Upper Egypt)		

**THIRD CENTURY.**

<i>Coptic</i> (Lower Egypt)	New Testament	Unknown
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\* In a few instances a second or even a third translation has been noticed, but this has only been done in those cases where the language has greatly changed betwixt the times of translation, as betwixt Wielif and Tyndal. It may also be remarked, that some of the portions of Scripture first translated were for private or very limited use, and were never circulated especially prior to the invention of printing.

## FOURTH CENTURY.

<i>Gothic</i>	O. & N. Testament	Ulphilas
<i>Ethiopic</i> (Gheez)	.....	Frumentius
<i>Bearli Feni</i> (ancient Irish)	Old Testament	Unknown
<i>Basmurico—</i> <i>Coptic</i>	O. & N. Testament	.....

## FIFTH CENTURY.

<i>Armenian</i>	O. & N. Testament	Mesrobe
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## SIXTH CENTURY.

.....

## SEVENTH CENTURY.

.....

## EIGHTH CENTURY.

<i>Arabic</i>	Uncertain	John Archbishop of Seville
<i>Anglo-Saxon</i>	St. John's Gospel	Venerable Bede
<i>Georgian</i>	O. & N. Testament	St. Euphemius

## NINTH CENTURY.

<i>Teutonic</i> (old German)	Metrical Harmony of the Four Gospels	Otfrid
<i>Slavonian</i>	O. & N. Testament	Methodius and Cyril
<i>Persic</i>	Pentateuch	Unknown, for Abdoolamamoo Rusheed Bashaw of Bagdat

## TENTH CENTURY.

<i>Arabic</i>	Old Testament	R. Saadias Gaon
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## ELEVENTH CENTURY.

<i>Norman—</i>	<i>Psalms</i>	<i>Unknown</i>
<i>French</i>		
<i>Norman—</i>	.....	.....
<i>Saxon</i>		

## TWELFTH CENTURY.

<i>Waldensian</i>	<i>New Testament</i>	<i>Unknown</i>
<i>Romanse</i>	<i>Acts of the Apostles</i>	<i>Lambut of Liege</i>
<i>(or Vulgar</i>		
<i>French)</i>		
<i>English</i>	<i>Metrical Gospels and</i>	<i>Unknown</i>
	<i>Acts of the Apostles</i>	
<i>— (North-</i>	<i>Genesis, Exodus, and</i>	.....
<i>ern Dialect)</i>	<i>Psalms</i>	

## THIRTEENTH CENTURY.

<i>Icelandic</i>	<i>Uncertain</i>	<i>Unknown</i>
<i>Low Dutch</i>	<i>Uncertain as to portion</i>	.....
	<i>in Rhyme</i>	
<i>Tartar</i>	<i>Psalms and New Testa-</i>	<i>Johannes à Monte</i>
	<i>ment</i>	<i>Carvino</i>

## FOURTEENTH CENTURY.

<i>Swedish</i>	<i>Uncertain</i>	<i>Matthew of Sweden</i>
<i>Polish</i>	.....	<i>For Hedwige, dutch-</i>
		<i>ess of Lithuania</i>
<i>Danish</i>	.....	<i>Unknown</i>
<i>Irish</i>	<i>New Testament</i>	<i>R. Fitzralph</i>
<i>English</i>	<i>O. &amp; N. Testament</i>	<i>Wiclif</i>

## FIFTEENTH CENTURY.

<i>Italian</i>	<i>O. &amp; N. Testament</i>	<i>N. de Malermi</i>
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<i>Spanish</i>	.....	Boniface Ferrar
(Limousin or Valencian)		
— (Dialect of Arragon)	Proverbs	Alphensus V
— (Catalonian)	Uncertain	Unknown
— (Castilian)	Psalms	.....
<i>French</i>	O. & N. Testament	Julian Macho and P. Farget
<i>Bohemian</i>	.....	Unknown
<i>German</i>	Old Testament	For the Emperor Wenceslaus
<i>Lower Saxon</i>	O. & N. Testament	Unknown
<i>Dutch</i>	.....	.....

## SIXTEENTH CENTURY.

<i>Hebrew</i>	New Testament	Sebastian Munster
<i>German</i>	O. & N. Testament	Luther
(Luther's)		
— (R. Catholic)	New Testament	Emser
<i>Danish</i>	.....	Hans Mikkelsen
<i>Norse</i>	.....	Oddur Gottshalksen
or <i>Icelandic</i>		
<i>Hungarian</i>	O. & N. Testament	G. Caroli and A. Mol- nar
<i>Finnish</i>	New Testament and Psalms	M. Agricola
<i>Helvetian</i> (German- Swiss)	O. & N. Testament	Leo Judæ
<i>English</i>	.....	Coverdale and Tyndal
<i>Jewish Greek</i>	Pentateuch	Unknown
<i>Romaic or</i>	Job	R. Moses Ben Elias
<i>Modern Greek</i>		Pobian

<i>Romanee</i>	New Testament	Jacobus Biffurri
<i>or Grison</i>		
<i>Welsh</i>	O. & N. Testament	W. Salisbury and others
<i>Irish</i>	New Testament	Chancellor Walsh and others
<i>Pomeranian</i>	Bible	At the expense of Bogislaus XIII
<i>Lithuanian</i>	O. & N. Testament	John Britkuis
<i>Vandalic</i>	.....	P. Truber and G. Dalmatin
<i>Cantabrian</i>	New Testament	By order of Queen
<i>or Basque</i>		Jane d'Albret
<i>Russ</i>	Acts and Epistles	F. Scorino
<i>Mistecoan</i>	Dominical Epistles and Gospels	B. Fernandez
<i>Mexican</i>	.....	Louis Rodriguez
<i>Western</i>	.....	Arnold a Basaccio
<i>Indian</i>		

## SEVENTEENTH CENTURY.

<i>Manks</i>	O. & N. Testament	Bishop Philips and H. Cavoll
<i>Turkish</i>	New Testament	W. Seaman
<i>Malayan</i>	.....	J. Van Hasel and others
<i>Formosan</i>	Gospels of St. Matthew and St. John, and Psalms	D. Gravius and R. Junius
<i>Indo-Portuguese</i>	New Testament	J. Ferreira d'Almeida
<i>Mohegan</i>	O. & N. Testament	John Eliot.
(N. American)		
<i>Brasilian</i>	Bible	An English Clergyman

# LIST OF TRANSLATIONS.

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<i>Wendish or Sorabio</i>	Gospels of St. Matthew and St. Mark, and Epistles to Romans and Galatians	M. Frenzel
<i>Lettish or Livonian</i>	New Testament	Fischer & Gosekenius
<i>Esthonian</i>	.....	.....
<i>Lapponic</i>	Psalms, Proverbs, and Dominical Epistles and Gospels	J. J. Tornæus
<i>Abyssinian or Amharic</i>	New Testament	L. de Azevedo and L. de Cardeira
<i>Portuguese</i>	Pentateuch	Jews
——	New Testament	Dutch Ministers
<i>Chinese</i>	Dominical Epistles and Gospels	Louis Buglio.
<i>Romaic or Neo-Greek</i>	New Testament	Maximus Calliengi

## EIGHTEENTH CENTURY.

<i>Gaelic</i>	New Testament	J. Stuart
<i>Rhætian dialects</i>	O. & N. Testament	Various
<i>Nether Lusa- tian Wendish</i>	New Testament	G. Fabricio
<i>Dorpatian Dialect (Livonia)</i>	.....	Unknown
<i>Bulgarian</i>	Uncertain	A Bulgarian Bishop
<i>Tamul</i>	O. & N. Testament	B. Ziegenbalg and others
<i>Telugio</i>	.....	B. Schultze
<i>Telinga</i>	.....	.....
<i>Hindustanee</i>	Psalms & N. Testament	.....

<i>Burmese</i>	St. Matthew, St Paul's Epistles, and, Dominical Gospels	Unknown
<i>Cingalese</i>	Four Gospels	W. Konyn
<i>Fiantio and Aoraio</i>	Decalogue and Lord's Prayer	By order of King of Denmark
<i>Calmuck</i>	Gospels	J. Maltch
<i>Delaware</i> (American)	Uncertain	Fabricius
<i>Mahikan</i> (American)	.....	Schmick
<i>Massachusetts</i> (American)	St. John and Psalms	E. Mayhew
<i>Mohawk</i> (American)	St. Matthew and some other portions	Rev. — Freeman
<i>Creole</i> (American)	New Testament	By order of the King of Denmark
<i>Esquimaux</i>	Harmony of the Gospels	Moravian Missionaries
<i>Greenlandish</i>	.....	Hans Egede
<i>Arawack</i> (S. American)	.....	Unknown
<i>Saramecan</i> (S. American)	.....	.....

## NINETEENTH CENTURY.

THE BRITISH AND FOREIGN BIBLE SOCIETY having, since its institution in 1804, either wholly or partially aided the printing of nearly all the translations of the Scriptures, that have been made into dialects, in which they did not previously exist, prior to its formation, we present the following "Compendium" from the Report of that Society for 1827, as affording nearly a correct view of what has been effected in translations during the present century.

## A TABLE OF THE LANGUAGES AND DIALECTS,

In which the distribution, printing, or translation of the Scriptures in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

## (A) DIRECTLY AT THE EXPENSE OF THE SOCIETY

*Reprints of received Versions.*

No.	At Home.	Abroad.
1	English	
2	Welsh	
3	Gaelic	
4	Irish	
5	Manks	
6	Danish	
7	.....	Icelandic
8	Dutch	
9	German	
10	Italian	Italian (2 versions)
11	French	French (3 versions)
12	Spanish	Spanish (2 versions)
13	Portuguese (2 versions)	
14	Greek, Ancient	
15	Greek, Modern	
16	Ethiopic	
17	Arabic	
18	Syriac	Syriac and Chaldean
19	Coptic and Arabic	
20	Hebrew	
21	Malay (with Roman characters)	

*Not printed before.*

22	.....	Turkish
23	.....	Tartar
24	.....	Calcutta



No.	At Home.	Abroad.
25	Amharic (vernacular Abyssinian)	
26	Bulom (West African language)	
27	Mohawk (North Amer. language)	
28	Esquimaux, (ditto.)	
29	Indo-Portuguese	

*Re-translations printed or printing.*

—	.....	Arabic New Test.
30	.....	Persian New Test.
31	Hindoostanee, or Oordoo	
32	Greenlandish	

*New Translations made or in Progress.*

33	.....	Mandjur
—	.....	Persian Old Test.
34	.....	Tigrè (Abyssinian dialect)
35	.....	Greek, Modern
—	.....	Albanian
36	.....	Servian
37	.....	Armenian, Modern
38	.....	Jewish Spanish
39	Peruvian	
40	Arawack (South American Indian)	
41	Aimara	
42	Basque	
43	Breton	

(B) INDIRECTLY, BY GRANTS TO FOREIGN SOCIETIES  
OR INDIVIDUALS.

Languages and Dialects not mentioned under A.

*Reprints of received Versions*

No.		No.	
44	Bohemian	46	Latin
45	Hungarian	47	Romanese (Upper dialect)

No.	No.	
48	Romansee (Lower dialect)	57 Dargut-Esthemian
49	Wendish (Upper dialect)	58 Lettish
50	——— (Lower dialect)	59 Finnish
51	Polish	60 Lappencee
52	Moldavisa	61 Swedish
53	Flemish	62 Armenian
54	Slavonian	63 Georgian (Ecclesiastical character)
55	Lithuanian	
56	Reval-Esthonian	64 Tamil

*Not printed before.*

65	Modern Russ	88 Hindce
66	Samogitian	89 Joypere
67	Judeo-Polish	90 Shree-Nagur
68	Karelion	91 Jumboo
69	Mongolian	92 Kanojs
70	Tartar Turkish	93 Kashmeer
—	Georgian (Civil character)	94 Khassee
71	Mordwinian	95 Kunkuna
72	Orenburg, Tartar	96 Kemaron
73	Tschuwaschian	97 Koomaoon
74	Tscheremissian	98 Mahratta
75	Zirian	99 Mughudh
76	Sanscrit	100 Munipoor
77	Afghan or Pushtoo	101 Malayalim
78	Assamese	102 Marewar
79	Bengalee	103 Nepalee
80	Bhutuneer	104 Oojjuyinee
81	Bhugelkund	105 Orissa
82	Bikaneer	106 Palba, or Dogura
83	Bruij	107 Seik, or Punjabee
84	Burman	108 Telinga, or Teloofoo
85	Canarese (Kurnata)	(2 versions)
86	Guzerattee (2 versions)	109 Watch, Wucha, or Mul-tancee
87	Harotce	

## R

No.		No.	
110	Delaware Indian	112	Chinese (2 versions)
111	Tahitian, or Otaheitean	113	Pali

*Re-translations printed or printing.*

114	Cingalese	115	Creolese
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*New Translations commenced or completed.*

116	Bulgarian	133	Javanese
117	Faroesse	134	Munipoor Koonkee
118	Wogulian	135	Tripooora Koonkee
119	Ossitinian	139	Kousoulee
120	Tungusian	137	Kucharee
121	Siberian Tartar	138	Kutch
122	Ostiak	139	Macassar
123	Tschapojirian	140	Maldivian
124	Wotiak	141	Mithilee
125	Bhojpooree	142	Oodoypore
126	Birat	143	Rakheng
127	Budrinathee	144	Siamese
128	Bugis	145	Sindhoo
129	Bulochee	146	Southern Sindhoo, or
130	Bundelkhundee		Hydrabadee
131	Gudwal	147	Namacqua
132	Huriyana		

Languages and Dialects already mentioned under A.

*Reprints of received Versions.*

Greek	Spanish
German	Hebrew
Danish	Arabic
Dutch	Malay with Arabic characters
Italian	— with Roman characters
French	

*Not printed before.*

German with Hebrew characters 'Tartar	
Turkish Armenian	Persian Old Testament
Calmuc	Hindoostanee

*Re-translations printed or printing.*

Persian New Testament	German (3 versions)
Hindoostanee	

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\*.\* Most of the Northern Asiatic Versions mentioned under the head of B, have been promoted by the Russian Bible Society ; and the Southern Asiatic, &c., generally by the Serampore Missionaries, and the Bible Societies of Calcutta, Colombo, Madras, and Bombay, and the Missionaries of other Missionary Societies.

To the preceding may be added, the Gospels of *St. Matthew*, *St. Mark*, and part of the *Gospel of St. Luke*, translated into the *Gondic*, the language of the ancient inhabitants of the Mahratta country, by two natives, procured by Lieutenant Moxon, an officer at Nagpore : Part of the *Gospel of St. Matthew*, in the *Suso* (West Africa) dialect, by the Rev. J. G. Wilhelm : The *Gospel of St. John* in *Maltese*, by Giuseppe Cannolo : And part of the *Gospel of St. John*, in the *Sichuan* or dialect of the *Boschuana*s, South Africa, by the Rev. J. Archbell and J. Hodgson, Wesleyan Missionaries.



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